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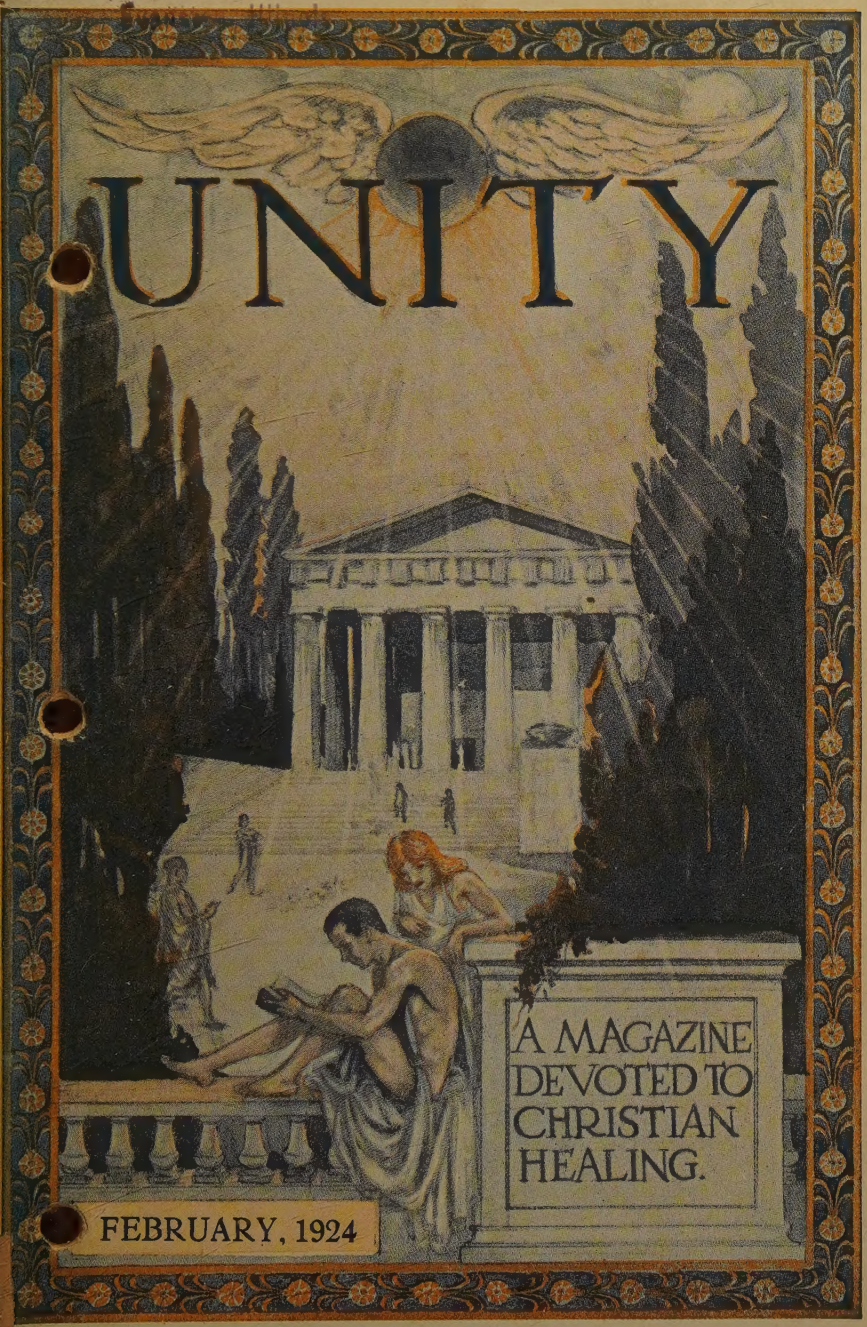

A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

FEBRUARY, 1924

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

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BE STILL AND KNOW

VIVIAN YEISER LARAMORE

"Be still, and know that I am God;"
These words I pause to say
When storms of sense would conquer me
And steal my peace away;
Then out of chaos deep as night
There leaps the living day.

"Be still, and know that I am God;"
Be still and know . . . be still . . .
Such meditation brings the thought
To that celestial hill
Where it is good, yes, very good,
To do the Father's will.

PRAYER AND PRAISE

Stenographic report of a talk delivered by Charles Fillmore, in Unity Auditorium, Kansas City, Mo., at the Wednesday evening healing meeting.

THE TEXT for this lesson is found in the sixteenth chapter of Acts, where the story of the release of Paul and Silas from jail, through singing, praising, and praying, is related. The Twentieth Century New Testament gives the story of this remarkable experience of Paul and Silas, in modern English, as follows:

About midnight, while Paul and Silas were praying and singing hymns to God, and while the prisoners were listening to them, suddenly there was an earthquake of such violence that the Gaol was shaken to its foundations; all the doors flew open, and all the prisoners' chains were loosened. Roused from his sleep, and seeing the prison doors open, the Governor drew his sword intending to kill himself, in the belief that the prisoners had escaped. But Paul called out loudly:

"Do not harm yourself; we are all here."

Calling for a light, the Governor rushed in, and flung himself trembling at the feet of Paul and Silas. Then he led them out, and said:

"What must I do to be saved?"

"Believe in Jesus, our Lord," they replied, "and you shall be saved, you and your household too."

Then they spoke to him of God's Message, and to all his household as well. And that very hour of the night he took them and washed their wounds, and he himself and every one belonging to him were baptized without delay. Afterwards he took them up to his house and set before them something to eat, rejoicing that he, with all his household, had come to believe in God. In the morning the Magistrates sent the police with an order for them to be discharged. The Governor of the Gaol told Paul of his instructions.

"The Magistrates have sent an order for your discharge," he said, "so you had better leave the place at once and go quietly away."

But Paul's answer to them was:

"They have flogged us in public without trial, though

we are Roman citizens, and they have put us in prison, and now they are for sending us out secretly! No, indeed! Let them come and take us out themselves."

The police reported his words to the Magistrates, who, on hearing that Paul and Silas were Roman citizens, were alarmed, and went to the prison, and did their best to conciliate them. Then they took them out, and begged them to leave the city. When Paul and Silas left the prison, they went to Lydia's house, and after they had seen the Brethren, and encouraged them, they left the place.

It is the custom of people who accept the Scriptures to believe in them without inquiry as to the nature of the law under which certain mysterious occurrences like the foregoing took place. But men grow in their religion, as in everything else. A time comes when something more than faith is required to satisfy the believer. If man can add, to his faith, understanding of the science by and through which things are accomplished, his faith will be strengthened to that extent, and his religion will become logical and sane.

In our study of the Scripture, we try to learn the underlying cause of things. If, through prayer and praise and song, Paul and Silas had the shackles taken from their arms and legs, we want to know how it was done, because the same law that was operative at that time is operative today, if we know how to apply it. So let us inquire into this thing; let us learn how the law was used, and then we shall be able to do as Paul and Silas did. Then, instead of calling it a miracle, we shall find that it is simply everyday, common law, which, properly used, would free us not only from our material shackles, but other shackles, mental shackles, especially bondage to the idea that we live in a material world. That idea makes prisons for most of us.

People who have always sought to know through their feeling and their seeing are frequently at a loss as to where to begin the study of a realm that lies beyond the ken of mortal thought. They say: "How do you

know so much about the inner meaning of the Bible? Where do you get your interpretations?" Our answer is that we get them as we get everything else—through the use of our minds. Mind is not confined to the hands and the feet and the eyes. Mind transcends these limited avenues of expression.

You must, then, use your mind as mind—not as a combination of mind and muscle, or mind and flesh. Your mind is far more than that. Do not be afraid, then, to go into what is considered by materialists to be speculative science. Speculative science is the pioneer of all sciences.

We accept the metaphysical in nearly everything that we do, and in the last analysis we find that we have to take the whole world on trust. Then do not be timid about accepting things on the authority of Scripture, or of somebody who has studied the metaphysical side of the proposition.

I cannot tell you how I get all my clues to the spiritual meaning and allegorical lessons in these seemingly everyday incidents of the Bible. I have found that when I seek for the inner meaning and try to think in that direction, all at once things begin to unfold to me. My ideas begin to form and I find that they are charged with the real spiritual seeing, a power of which at one time I did not know, because I had not turned my attention in that direction.

This experience of Paul and Silas illustrates the use of music in connection with praise and prayer as a combined spiritual force working through substance. They were singing and praying and praising. These activities of mind and voice act directly on the universal ether, from which all forms proceed. Through these activities the material cohesion is loosed, the shackles fall away, and the prison doors fly open. This wonder-working power of praise and prayer and song can be applied to

the freeing of men from every sort of material bondage; right here is found the universality of the lesson.

It was midnight—which means the very darkest time of your experience, when things seem to be the blackest, when conditions are apparently most oppressive on every side. At such times you should sing your songs of freedom, give thanks to God that you are free, and praise him for his goodness.

Some people think it almost a sacrilege to sing when they feel ill. They think it the time to groan, and they usually do groan. That spirit represents the mortal attitude, but you can quickly be released from the prison of pain or grief if you will sing and praise and pray.

First sing in your soul. You can sing deep inside yourself, then you will soon be singing with your voice. So we lay down the metaphysical law that everybody should know how to sing. Everybody can sing. No matter what your previous ideas have been about your ability to sing; no matter what you think about it at present; no matter whether you can sing or not; cultivate the singing soul, and you will some day break forth into a singing voice. This is creative law, and it is a law that every one should know and use, because, through the vibrations of the voice, joined with high thinking, every cell in the body is set into action. Not only are the cells of the body set into action, but the vibrations go out into the environing thought atmosphere and break up all crystallized conditions.

The whole universe is in vibration, and that vibration is under law. Chaos would result if the law were not supreme. Each particular thing has its rate of vibration. Heat, light, and color are different rates of vibration in one primal energy. Colors are caused by rates of vibration increasing or diminishing as they strike the eye. The lowest vibration produces red and the highest, violet. But what causes vibration? We answer, Mind. Each color expresses some idea in mind, and

when you become master of ideas you can change the color of your complexion, your hair, or your eyes.

The cells of the body are points of force acting in a universal energy. There are no solids. That which appears solid is in reality full of action. The eye is not keyed to the vibration of energy and is thereby deceived into believing that it is solid. Sound is the result of points of force striking the ear, which carries the vibrations to so-called brain centers, where the mind receives and interprets them. All energy and all life are governed by laws of spiritual harmony. If the mind that receives the sound vibrations is in spiritual consciousness, both soul and body respond to the higher activity. If our minds were trained to think thoughts that harmonize with divine mind, we could hear the music of the spheres.

Shakespeare, in the "Merchant of Venice," causes Lorenzo to say to Jessica:

> Here will we sit, and let the sounds of music
> Creep in our ears; soft stillness and the night
> Become the touches of sweet harmony.
> Sit, Jessica. Look how the floor of heaven
> Is thick inlaid with patines of bright gold:
> There's not the smallest orb which thou behold'st
> But in his motion like angel sings,
> Still quiring to the young-ey'd cherubins:
> Such harmony is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it.

Five hundred years before Christ, Pythagoras was called a madman because he proclaimed that the universe was created and sustained in musical harmony. "When the morning stars sang together," was no flight of fancy to the inspired Milton. He heard the music of the spheres, as other great interpreters of divine mind have heard it. Mozart said he heard his symphonies before he wrote them down.

Great musicians are not mechanical. No amount of practice will make one a musician unless the soul

plays its part. Great teachers instruct their pupils to give themselves up to the spirit of music.

This extract from an encyclopædia is almost identical with the instruction given to the student in the first lesson in spiritual understanding:

> One will best learn to understand music by merely divesting his mind of prejudices, and allowing the music to make itself intelligible by its own self-consistency. The understanding of music thus finally depends neither upon technical knowledge nor upon convention, but upon the listener's immediate and familiar experience of it.

According to this, anybody can understand the most classical music if he will give himself up to the musical spirit. So we say to people who take up the higher metaphysics: "You do not have to understand it to begin with; open your mind and let Spirit work in you, and you will find that you have a harmonious spirit already—divine mind gave it to you in the beginning."

But man must develop the music of the soul. The universal love of all nature for music bespeaks a deep-laid faculty which finds but meager expression in humanity. Man has capacity for song far beyond any created thing, but his execution is not on a par with the birds. Increase a canary to the size of man, including its vocal ability, and what would you have? A song-bird that could be heard around the world.

There is a way to bring forth the great musical soul in every man; that way is through the Christ mind. Jesus sang. "And when they had sung a hymn, they went out into the mount of Olives." Paul wrote to the Ephesians:

> Be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.

Christianity is the only religion that inspires men to sing. Mohammedanism has no hymnal, neither has Hinduism, nor Buddhism. It is said that no glorious outburst of sacred song from the lips and hearts of the people ever awaken the echoes of any Oriental temple.

The soul and the body vibrate in unison with the tones of the voice. An expert in this research reports that Caruso's voice often caused the cells of his body to vibrate so violently that he was in danger of exploding, as fly-wheels sometimes explode. This power of the voice to vibrate the body is active in every one. Every word you speak has its direct effect upon the body. Jesus was talking exact science when he said: "But I say to you, That for every pernicious word which men may utter, they shall be responsible, on a Day of Judgment" (Emphatic Diaglott).

Every uttered word, whether spoken or sung, should be keyed to divine harmony. Anything less than this will throw some of the delicate machinery of the organism out of gear. An angry word or a garrulous song produces its pictures in the body. But true, masterful, good words, spoken or sung, will bring into one's being harmony, health, and happiness.

The healing power of music has long been applied by metaphysicians and now some public hospitals in both this country and England are testing its therapeutic power. But wisdom should be exercised here. The daily press reports that patients in a certain hospital requested that the Christian Endeavor singers cease their visits: They sang about the joy of heaven, but the patients were hoping to get well and remain on earth.

Metaphysicians find music of inestimable value in their healing exercises. Bright, joyous, sympathetic music joined to true, strong words sends the healing spirit into the most remote parts of the soul and body. The mother sings the healing lullaby to the feverish child and it falls into a peaceful sleep. On the other

hand, the sleepy function in the adult may be awakened to vigorous activity by centering the attention upon it and singing some song of power. Stiffened joints have been made supple by pouring into them a continuous battery of vibrative words.

You can drive away the gloom of disappointment by resolutely singing a sunshine song. I believe that we could cultivate the power of music, in connection with the understanding of Truth, and rend all the bonds of sin, sickness, and death. We need a new hymnal, with words of Truth only, and music so strong and so powerful that it will penetrate to the very center of the soul.

Our bodies are now tuned to the divine harmony. We shall find the keynote by listening in the silence to the singing of our souls.

CHRISTIAN PRIVILEGES

"The privileges of Christians are in no wise to be measured by what the Old Testament records concerning those who were under the Jewish dispensation; seeing the fullness of time is now come, the Holy Ghost is now given, the great salvation of God is now brought to men by the revelation of Jesus Christ. The kingdom of heaven is now set upon earth, concerning which the Spirit of God declared of old time (so far is David from being the pattern or standard of Christian perfection): "He that is feeble among them, at that day, shall be as David, and the house of David shall be as the angel of the Lord before them."—*John Wesley; Christian Perfection.*

No matter what men may imagine they want, Truth reveals the fact that what they really desire is to become conscious of their eternal unity with the Father and to realize the facts of being. Nothing less than this will satisfy.—*V. P. Randall.*

A CURE FOR ALL DIGESTIVE DISTURBANCES

ARTHUR DUDLEY HALL

ANY ONE who is having difficulty in digesting his food or who finds that he cannot eat everything and anything in the way of food is very much in bondage. Every one can be free from this, as well as from any other form of bondage, through knowledge and practice of the Truth of being. "Ye shall know the truth, and the truth shall make you free," is a statement well known to every one who is acquainted with the teachings of Jesus Christ, and it applies to everything that has to do with one's world of experience.

Freedom comes through a realization of the Truth of being. What is this Truth? Simply this: God is all; God is Spirit or Mind; God is Life; God is Power, Wisdom, and Understanding. Since God is all, then it follows that the only Presence, Power, and Mind in the universe (which has become visible as you), is good, for God is the sum of all good. Again, this truth, or principle of life, can be stated in these words: "God, Good, is all there really is." "I am Jehovah, and there is none else."

Suppose you find that you are unable to eat the things that you like, or that, regardless of what you eat, you always have uncomfortable feelings as a result of eating. Perhaps a certain diet does not do for you what others say it has done for them. Possibly you are beyond any help from medicine and like remedies. What is to be done? It becomes quite advisable to employ God, for with God all things are possible.

Whenever you find yourself in bondage, all that is necessary for you to do is to get into the consciousness of the Principle, the Truth, underlying that bondage.

By putting Principle into actual use, the realization comes that you have gained your freedom.

God is not a being. God is Being itself. Being is life. This life which is God is the one substance out of which everything is made. This life also is the power and the intelligence which forms itself, as substance, into all-good. This is the truth concerning God which each one must realize.

Let us take the idea that God is Mind, or Spirit. Since God is all, then we realize that mind is the reality of all. This truth frees us from many false opinions and their inharmonious results. Let us get hold of the idea that since Spirit, or Mind, is all, then everything in our world of visibility is nothing more or less than an outpicturing, or expression, of the one infinite Mind, which is also all-powerful and all-knowing. Having this idea established in our consciousness, we begin to recognize all food as merely an expression of the one Presence, the one Power, the one Life, and the one Mind which we call God.

At the last supper of Jesus and his disciples, as recorded, he gave them bread and told them that it was his body. He also gave them wine, telling them that it was his life. Jesus always recognized himself as Spirit. "I and the Father [Spirit] are one." Spirit and life mean the same thing, for both are names given to that Being which we call God. The bread, at this supper, represented in the consciousness of Jesus the idea of Spirit substance, while the wine represented the idea of perfect life. Let us regard in this light everything that we eat and drink. We are accustomed to calling various articles of food by certain names, such as vegetables, fruit, meat, bread, and so on. We would suggest that you begin immediately to call these articles of food by their true names. The truth, the reality of them, is pure Spirit substance. We are sure that if you will steadfastly maintain this consciousness regarding your food

and make it a practice always to declare the truth about your food when you are eating, whether at meals or between meals, you will find that only good results will follow and that your body will be nourished.

So it is with what you drink. You may have called your liquid food, milk, tea, coffee, or water. Begin to declare the truth concerning everything that you drink. All your liquid diet is nothing but perfect life. Let your practice be to acknowledge and to recognize this truth whenever you drink. The apostle Paul conformed to this method when he advised: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

That practice makes perfect is a well-known fact. When one is desirous of perfecting himself in any given avenue of expression, he utilizes every moment in putting into practice the principle underlying the thing that he wishes to accomplish. So it should be with gaining freedom through the principle of Truth. Whenever you take any solid food into your stomach, declare that you are eating pure Spirit substance. Whenever you take any liquid food into your stomach, know that you are drinking absolutely perfect Life. If you make this the rule and do it persistently and steadfastly, you will find yourself free from any form of bondage so far as food or drink is concerned. Furthermore you will find that whatever you eat or drink produces only good results. Remember Jesus Christ's teaching that nothing going into a man can defile him. The exact quotation reads: "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth [expressions of one's consciousness], this defileth the man."

By following this teaching of Jesus it is quite unnecessary to bother about any particular form of diet, so far as results are concerned. Spirit and life are substance which has become manifested to our senses as the various articles of food. Remember that there is only

one Being. This Being is God, or life substance itself, and is the foundation, the source, of everything in the visible world.

As an aid in establishing yourself in this true consciousness, make such statements as the following and know them to be the truth:

This food which I am eating and drinking is a visible form of the one Presence, one Mind, one Power, and one Life which I recognize as God; it is therefore absolutely perfect and produces perfect results in and through my entire body.

Everything that I eat and drink, being pure Spirit substance and perfect Life, forms a perfectly well and strong body. My body is an outpicturing of absolutely perfect Life and Spirit substance.

HE SENDS HIS WORD AND HEALS THEM

M. S. Flint

The words of Jesus go forth through faith; they heal the broken-hearted and bind up the wounds of all. They bring ease and comfort to troubled hearts. What is more restful than these words:

"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you;" or, "Be still, and know that I am God"?

Immediately the tired heart ceases its flutterings as the spirit is soothed and healed by the words:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"I, even I, am he that comforteth you," said Jehovah of hosts to Isaiah.

"I will in no wise fail thee, neither will I in any wise forsake thee," is the promise given in the letter to the Hebrews.

These words are golden and they bring blessings without number to the faithful soul.

MANIFESTING GOD

IMELDA OCTAVIA SHANKLIN

THERE are two ways by which we can manifest God.

One of these ways is to ask him to become in us that which we particularly specify: health, peace, understanding, prosperity—any form of omnipresence which we may choose. The other way by which we manifest God is to ask him to become in us that which he particularly desires. To be successful with the first method, we must daily pray for the particular manifestation, or pray for it until the consciousness of the specified good is established. Having established a consciousness of the specified good, we are free to take up another specific good, for which we must pray until the consciousness of it is also established. The success of the second method depends on the consciousness which we have of God. If we believe him to be the omnipresence of good, the method yields us instantaneous and abundant results.

The first way holds God's manifestations within the boundaries of our mental limitations. A sufferer may pray that God manifest himself as health; but if the sufferer's comprehension of health be limited to the cessation of a pain, the answer to the prayer will be limited to the removal of the pain, and health, which is the cosmic harmony, will still find no avenue of manifestation in the man's life. The second way sets no barriers of finite limitations between us and the all-healing health of God.

The first way is a slow, long way. After we have received the thing specified in our prayer, we sometimes find that its possession fails to bring satisfaction, or we sometimes find that its possession brings difficulties; that in fact we really do not value it; that we find it a hindrance to our good. The second way is direct and

quick, because it releases God to the manifestations of his potentialities. The results of this method never are hindrances to our good, because each result is in us an expansion of God's nature. Each result is an initial good which increases until the very presence of God appears in us.

When we specify that we would study under the instructions of one certain teacher, it comes about that either through book or personal association we receive the instructions of that teacher. Then there is revelation, governed by the unity between the student's mind and the teacher's mind. The revelation may be limited by the limitations of the teacher's mind or by the limitations of the student's mind. When we put ourselves under the tutelage of God's mind there is no restriction on revelation.

When in our prayers to God we name the particular form in which his supply is desired, we receive according to the limitations of our ideas. We are prospered, but our prosperity is confined to the conventional forms of prosperity. When we specify that we would have God himself; when we make the identity with him that includes all of ourselves and all of himself, our supply comes forth spontaneously. There then is no need for prosperity concentrations. Mental wrestling for supply is an Adamic consciousness and experience, an eating of bread in the sweat of the face. Receiving God as the fact, the presence, and the substance of supply is to be with Jesus Christ in the consciousness and the experience which are sustained by the meat of which the specifying mind knows not.

We can use God if we will. We can shape his infinity in the small molds of our changing desires, but this will not always satisfy us. To attain satisfaction, we shall have to let God use us, shape us, manifest himself in us.

It was a distinct gain in the consciousness of man-

kind when first it was made known that "Ask, and ye shall receive" was the statement of a law and not an ecstatic exaggeration of a fanatical dream.

Jesus Christ gives a rule by which each mind in the world can act. But he gave a pointed rebuke to those who applied the law of God to the increase of that which would minister only to the physical. "Your heavenly Father knoweth that ye have need of all these things," he said to those whose comprehension did not grasp the fact that having the All we have the particular. He called our attention to the need of more than the mere particular when he said to one: "Sin no more, lest a worse thing befall thee."

The soul that really seeks the kingdom of God does not long tarry in the consciousness that would have health wholly for the sake of enjoying the body, nor does it cultivate the consciousness of supply that it may revel in the ways of manifest riches. Willingly it yields to the urge of the divine Immanence, and in so doing finds that its demand is more for God than for the expressions of God that are appropriated to physical uses.

The consciousness which Jesus Christ exercised for manifesting God is: "I and the Father are one." Of the results following oneness Paul gives us a hint when he speaks of "Things which eye saw not, and ear heard not, and *which* entered not into the heart of man, whatsoever things God prepared for them that love him."

The way of the fuller manifestation is: Let God be the consciousness; let him be the life within. Let the human, the changing, restless consciousness of self be absorbed by the fact and the presence of God; let that which we have personally denominated "I" and "mine" be blotted out by "Thou" and "Thine." Then will form in us those things of God which hitherto eye has not seen or ear heard. We shall look steadily as with new eyes upon a new universe, wherein God is the fact and the presence of those eternal lovelinesses which are

called heaven by those who have caught a flash of the splendors which inhabit God's house. Then the partial shall be seen as an item in the divine Completeness, and we shall nevermore strive for that which we at all times feel God to be in us.

The man in whose garden there flows a steady spring of abundant, clear, life-giving water does not go to the boundaries of his domain and dig shallow rivulets to induce the waters to flow to him as a drink. Having access to the source, he drinks from it. Knowing its exhaustlessness, he does not try to wall in the water to prevent its irrigating other gardens than his own. He does not in any way inhibit the flow, but seeks to keep the spring free from anything that would clog the current of outrushing supply.

As it is with the spring of water in the garden, so is it with the fountain of God in us. We do not have to labor to bring forth our supply. We do not have to say to the fountain: "Give my garden moisture." We have only to keep the opening free. The fountain is water, therefore it gives water; it gives itself. God is supply of every kind, therefore he gives supply; he gives himself.

God has put his pure love into our hearts. We can make it consciously ours by using it in our every thought, word, and action toward all creatures. Love includes kindness, gentleness, generosity, meekness, courtesy, patience, unselfishness, and sincerity. All of these are necessary to love, but one of them alone is not love.—*Lowell Fillmore.*

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries: "It shall be done."

—*Charles Wesley.*

STRENGTHEN DESIRE

WILLIAM S. ELDREDGE

WE SHOULD equip our worthy desires with pinions of strength and let them mount to the very throne of God. We have been prone too long to think of desire as an enticing dream from which we must awaken to the stern realities of existence. Fervent desire far exceeds any dream in its potentialities for good. It is, indeed, the vitalizing spark that quickens the slumbering forces within and about us and sets them in operation. Desire is the life force of all action.

Never crush or limit holy desires; by holy desires we mean such desires as would bring into perfect expression the whole of man. A desire for sound health, prosperous business, a happy home, opportunity to serve, is just as laudable and holy as a desire to know more of God, to attain greater spiritual heights. Such a desire really is a desire to know more of God and to attain greater spiritual heights, for it is only as we realize the very presence of God in every detail of life that we plume our wings to greater flights. We know God through what we do and through what we possess, if what we do and what we possess are wholesome and good, the results of wholesome and good thoughts and desires. But if we do not do aright and do not possess aright, we do not know God aright. God is as much interested in our business as we are; as much interested in our owning a home (that represents far more than the scant necessities of life) as we are; as much interested in music and art, literature and science, vacations and reunions, as we are. "Your heavenly Father knoweth that ye have need of all these things;" He who marks the sparrow's fall is waiting to pour through the gates of desire all that will make life glad and fruitful.

Watch well your desires; measure them by the standard of righteousness; purge them in the fountain of divine love; strengthen them by added faith; direct them by wisdom from on high, and just as surely as God reigns in his heavens, just so surely will they return to you laden with your heart's delight.

Desire measures belief. We believe what we desire and we believe according to the strength of our desires. Prayer that is not backed by earnest, living desire never gets far. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

In one of the strongest sermons on prayer that the writer ever heard, the minister, who was an exceptionally fine Greek scholar, said that the underlying meaning, in the original, in this sweeping promise of Jesus is this: "Whatsoever things you desire, when you pray, you can demand your dues, and they shall be generated unto you."

We have at hand a commentary on the New Testament that was written by two brothers who were undoubtedly men of high attainments and deep piety. Their comment on this verse is as follows:

"In what sense, and under what qualifications and restrictions, Jesus intended that his disciple should understand this verse, it is very difficult now to decide."

Jesus Christ was never ambiguous. He never used words or figures of speech for the sake of florescence. He meant what he said, wholly, exactly what he said. His marvelous consciousness of oneness with the Father gave him powers of concentrated expression that no other man has ever approached. A solitary flaw detected in the words of the Master would mantle the world in a pall of gloom such as it has never known. But nineteen centuries of painstaking investigation, often merciless criticism and testings under the severest conditions, have failed to reveal a flaw in his words and teachings—rather, they have served to unfold hidden

depths of power and divine integrity. When Jesus said, "It is the spirit that giveth life; . . . the words that I have spoken unto you are spirit, and are life," he meant literally that his words were of the substance of Jehovah and that by feeding on them we ourselves become partakers of divine nature.

This, then, is the gist of that wonderful promise—which is also a scientific statement of Truth: "Whatsoever things you desire, when you pray, you can demand your dues."

What have you put into prayer? how much of love? how much of faith? how much of desire? how much of thanksgiving? how much of your very self? Have you put your human, selfish self into prayer, or did your petition arise from your divine self? Whatever you have put into prayer is there awaiting your demand; be assured of that, for that is law, the law of Jehovah, perfect and unchanging.

"And they shall be generated unto you"—as the seed generates in the soil so our prayers are generated to us, and always according to what we have put into them, slowly, weakly, swiftly, strongly.

This promise, by its very universality, strongly implies the need of being at all times alert to the trend of our desire, that it be ever Godward. Law is not concerned as to how it is applied; its sole function is to produce specific results regardless of whether they bless us or not. The Word of God is a two-edged sword that hews both ways. As holy desires cannot fail to bring us holy peace and satisfaction, so unholy desires just as surely generate heartaches and misery to us. The law inevitably works in the direction of one's desire, and always according to its sincerity and depth.

Intensifying desires may seem like turning prayer into a fairy story. But prayer is more than a fairy story; prayer is law, divine law. The difference between divine law and a fairy story is this: Law is

very much more wonderful and beautiful in its operations than any fairy story. Prayer quickens the spiritual substance in the thought images of our desires and causes them to grow into the very things that we long to possess. In a fairy story we portray beautiful conditions, marvelous deliverances, fine raiment, lovely homes, enchanting surroundings. We live in a land that is kissed by eternal sunrise and fanned by celestial zephyrs that are the breath of perennial youth to the happy children of the land. There is no discord in this picture land of the soul, where even the colors of its wondrous flowers blend their loveliness with the carols of the birds.

"My, how very pretty!" some incredulous person exclaims.

Yes, it is pretty—beautiful! so beautiful that it arouses our incredulity and pessimism.

We are too prosaic to be practical. We mostly look upon life as a battle ground rather than as a great school of light and infinite possibilities. "He hath made everything beautiful."

> Thou openest thy hand,
> And satisfiest the desire of every living thing.

Beauty and bliss are the keys to creation; the radiance of love is its light, and fervent desire is the power that impels the craft of life upward and ever upward on its voyage of discovery in the infinitudes of God's glowing universe. There is more spirituality in a dainty flower that graces the breast of one of the Father's little children than there is in whole tomes of somber and profound writings. There is more divinity in the cry of a babe for the new moon than there is in much of manmade creeds; it is the first homesick call of a child for the glory of its native land.

I AM. I work in the weaving of every exquisite rug and tapestry; I stencil the mind of the architect with tracings of my designs and I give skill and strength

to the builder; I blend rare pigments in the artist's fancy and I fill his creative imagination with my ideals; I glow in the sunrise and I deck the rainbow in bewitching hues; I paint the fields in the blue and gold of Brodiæas and poppies and I border them in the scarlet and white of lilies; I set my glory in the heavens and I sing in the hum of the insect; I stamp divine geometry on the rocks and I plant my marvelous intelligence in the mind of the ant; I am the substance and soul of the sun and I move in the wings of the gnat; I breathe the breath of my perfect life through all things and all creatures, great and small. I do all this, and more, for you, my little children, who are taking your first infant steps toward my eternal Being. I send you out into this great harvest field, clothed with power to garner every beauty and every joy into the illimitable mansions in your divine mind. Know that you are divine and that your highest aspiration is but the heartbeat of your heavenly Father—for you are my being.

The harp of our human life may seem to have but a few strings, heavy strings, but the harp of our divine life is of a thousand strings. Often, when the voices of our human strivings are stilled, we catch the strains of hopes and aspirations that cling to us like some half forgotten dream song in the night, and, for a fleeting moment, we live in the supernal thing we secretly long to be.

Do our aspirations come but to mock us, or do they come to gird us to higher endeavor? God never mocks his children—God cannot mock himself! Every longing whose roots reach into the heart of the Father is striving to break through the soil of our consciousness that it may blossom and bear fruit. Here is a poor man whose toil is excessive and whose privileges are scant. A few modest prints adorn the walls of his humble dwelling; a few flowers surround it. There comes to him a red letter day when he is privileged to visit

an art gallery. He stands entranced before its masterpieces, and as he turns homeward, still as in a trance, the strongest desire of his nature wells up within him and he says to himself: "Oh, that I could paint like that!"

Be encouraged, my brother! Who shall say that your divinely appointed talent shall not grow under the eye of Him who paints the glories of the sunrise, until God himself shall send you to decorate some as yet unborn planet that he shall prepare for his little children of infinity?

"Art is long, and time is fleeting"—but time has no part in the life of the soul. Death is even now defeated, for over the dark portals of the grave these words forever shine: "Desire never dies."

When a man says to himself, "Oh, that I could paint, write, sing, speak, invent, love, like that!" it is the stirring within him of that which is true, possible, immortal; it is the divine ideal seeking outward expression; it is his own divinity calling to him, unfolding him to himself, urging him onward and upward on the path of attainment.

If we are wise we shall build fairy castles in the land of desire and fill them with every joy of which a pure imagination can conceive. Man has not the power to imagine a beautiful impossibility. "Things which eye saw not, and ear heard not, and *which* entered not into the heart of man, whatsoever things God prepared for them that love him," await us if we but seek them. We should make our prayers prevailing affirmations of every holy aspiration. Thus we shall increase our faith, gird it with present expectation, and keep the channels of our own activity open and free. Then, for us, the fairy ship of desire will speedily anchor in the port of life, a glorious treasure ship laden with the "unsearchable riches of Christ."

The direct road to realization is found in living the universal life—"not looking each of you to his own

things, but each of you also to the things of others." If you desire a beautiful home, mentally begin to live in the beautiful homes about you. Thank God for them, rejoice in the velvet lawns that surround them, recognize the craftsmanship of the workers, be interested in the skill of the architect and the gardener, know that it all is divine and universal. Then appropriate some of the charm with which to adorn your own home, be it ever so humble, knowing that it is just as divine as the palace, just as surely the dwelling place of God.

Desire, to live, must be universal. Desire that is not divine, that does not come from God and lead to God, is counterfeit, and will perish. When we desire to become master artists that others may live in our vision; when we desire so to speak that others may share in the integrity of our souls; when we desire to sing divinely that others may share in our rapture, then, and only then, God opens the storehouse of his infinite resources and pours their treasures through us, that the whole of creation may be enriched and blessed by us.

AN IDEAL

To realize this purpose—to change humanity, to triumph over evil, and to honor the Father by a union never to be broken of the Father and the many sons who should be brought unto glory—this was the thought which filled the mind of Jesus Christ. This is the meaning of Christmas; and as we love God with soul and mind and strength, and prove our divine sonship by good will and kindness toward all our fellowmen, we shall realize the divine idea of our Master and unite in his blessed work.—*Observer.*

We live by faith; but faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and duty's, never are at odds.

—*Whittier.*

THE MAGIC KINGDOM

ANN WHITCOMB FAIRFIELD

TO THE words, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," mean to you that Christ wants you to kill out every earthly desire for food and clothing and houses and lands and human companionship—which means love—and seek only after an unseen God and his spiritual kingdom?

That thought has driven many a saint into sackcloth and ashes, thinking that he thereby was honoring the Christ—the Christ who wore the seamless robe, the most exclusive and expensive garment of his age; the Christ whose every act in life contradicts such a belief.

"Kill out desire" is undoubtedly a free translation of what most Christians for 2,000 years have believed about these words of the Christ, while in truth it is, when read aright, Christ's richest promise of material things to mankind.

The strange part of this misunderstanding is that those who have perpetuated this misinterpretation are not enemies of the Christ. The Savior's own mistaken followers, those who would have made any sacrifice to prove to him their loyalty, taught this version of his message.

All Christ's miracles deny the thought that the text beginning, "Seek ye first . . . " means to kill out desire. Jesus' first miracle was performed at a wedding feast in Cana. He turned water into wine, not to provide for a physical necessity, but for a physical comfort, that the guests' joy might be made complete. After that first act of increasing material good, thousands were fed; bodies were healed of every imaginable disease; Peter was provided with tax money; Mary's heart was comforted because the body through which

her brother spoke to her was restored to life (for Mary retained Lazarus' love, although he was dead); the widow was given back her son; Peter was taught how to walk upon the water, and the centurion's servant was saved. Each one of these acts meant the bringing into visibility of some material thing through the agency of a spiritual power. Jesus' heart yearned always over the heavy-hearted ones of the earth, and he often used his God power to bestow material comforts upon his people. "Your heavenly Father knoweth that ye have need of all these things."

Christ's all-absorbing desire was, and is, to give to man happiness and health and abundance. Christ's heart overflowed with love for mankind and with compassion for man's physical sufferings. The dissatisfied, unhappy ones drew God, as Christ, down to earth to comfort them. In his talks to the multitudes he pleaded with men over and over again to ask anything in his name, promising: "I will do it." To ask, that was the only condition which Christ placed upon man's receiving, for neither prayer nor faith was mentioned in some of his appeals to the crowd to ask, to ask, to ask.

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy shall be made full."

"Ask, and it shall be given you."

"Every one that asketh receiveth."

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

"All things whatsoever ye shall ask in prayer, believing, ye shall receive."

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son."

"If ye shall ask anything in my name, that will I do."

Do those "asks" sound as though Christ wanted

his followers to kill out their desires for earthly comforts and necessities and friendships?

Christ made that statement about seeking first the kingdom of God, to his twelve disciples. It happened something like this:

It was midsummer, the midsummer when the multitudes felt sure that the millennium had arrived, because, pressing close upon the Christ, the deaf heard, the blind saw, the dead were restored to life. The crowds were satisfied. Christ realized that a most important part of his work was to be accomplished. His disciples must receive their instructions.

He had finished a year and a half of his three years of ministry, and he realized that he could tarry but a little while. Man was relying on his, the Christ's, power to heal man's body, to bless man's life, and to give happiness to man. Man would never exert himself to accomplish these things for himself so long as the visible Christ remained to do these things for man, therefore Christ's hope for the work was centered on his disciples. They must know that God power resided within themselves.

Away from the throngs that beset him, up toward the heights of the everlasting hills, turned the Christ. There in God's temple, the boundless outdoors, the disciples joined their Master, and in what men call "The Sermon on the Mount," his followers were taught by God (consciously manifest as Christ) how to use the God power within their own souls; how to use that God power to develop spiritual qualities of mind; how to use that power to provide for the material necessities of life.

When Christ wished to teach his disciples about food and clothing and material things, he repeated to them many times, as if to fix firmly upon their minds, the thought: "Your heavenly Father knoweth that ye have need of all these things." It is foolish for God's fol-

lowers to be worried. The fowls of the air are fed. They do not store up food. The lilies of the field are more gorgeously appareled than was Solomon, who was the criterion of earthly splendor. "*Shall he* not much more *clothe* you, O ye of little faith?"

As if to clinch all that he had said before, Christ added: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

This statement was not a command to his followers to search for anything or to do anything. It was Christ's rich promise to them, telling them of the one and only place where they could obtain all of "these things." It told them where to go.

Christ taught: The kingdom of heaven is within you; I am at the center of that kingdom; from God comes all that exists of manifest matter as well as unseen power.

Christ was saying: Go first to the kingdom within you, where there is kept in store satisfaction for every hope, every fancy, every desire, every vision, and all the unidentified longings and hazy dreams of the soul. There the treasures are not for sale or exchange, but God himself may be had for the asking. To ask, that is the one demand made upon any man who wishes to enter the kingdom and take away with him every wish of his life.

Christ was not telling man to kill out desire. Christ was telling man where all of his desires, even his material wishes, can be materialized.

If you lived in New York and a friend should ask you where to go to buy diamonds, you probably would name the firm which is best known for such service. In the language of your day you would direct your friend to a place where he could procure that which he desired.

Christ in his time, in the poetical language of his age, was likewise telling his friends where they could

realize all of their wishes when he said: "Seek ye first his kingdom."

You would say: "Go first to the kingdom of God." Christ said exactly the same thing in saying: "Seek ye first his kingdom." In other words: If you had unlimited means and wanted to buy a radio, you would first seek the best establishment where they were for sale, that is, you would go first to the best place of which you knew. Christ knew the only perfectly reliable place and he told his disciples to go directly there, when he said: "Seek ye first his kingdom."

Perhaps you are thinking that such an idea is ridiculous—that food and clothing are not in the kingdom of God within man. Where else can they be found? You would never possess either of these articles but for the ideas which you gain, from that kingdom, as to how to possess them. When you enter that kingdom through the portal of prayer you may receive your request in the form of a gift, or by the use of an inspiration which may come to you, or, if you have faith of the measure of one grain of mustard seed, you can materialize any object from out the ether which you contact.

Physical scientists now are teaching their students that every element which enters into any form of matter is in the space which surrounds them. Christ demonstrated the same fact to his friends two thousand years ago when he fed five thousand people with five loaves and two fishes.

Suppose one of your friends had said to you: "I know that you are cold; I know that you need fuel to keep you from freezing. I have plenty for you, but first you must give up caring about being warm. When that is accomplished I will give you wood and coal and gas." Had that happened you would have thought that your friend had become an enemy and that he was taunting you. But when Christ said: "Seek ye

first his kingdom, and his righteousness; and all these things shall be added unto you," and you believed that he wanted you to kill out all desires; and that after you should have killed out desire he would give to you something for which you cared nothing, you called it Christ's wisdom.

We have this to be thankful for: Though our heads played us a trick, out hearts stood the test, for we have never doubted the love of the Christ for us.

It is strange that we took that one sentence, misconstrued its meaning, and let it outweigh all of Christ's "asks," his miracles, and his everlasting expressions of love and thoughtfulness for us. We have, by this misunderstanding, lost many a demonstration. We have asked, we have doubted our right to ask because of that "Seek ye," and, doubting, we have failed to demonstrate our prayers. Today Christ's followers are crucifying him by misunderstanding his message of love and abundance for all.

Accept Christ's rich gift. Go daily to the kingdom of God, where, he told you, all "these things" shall be added to you. But, lest you fail, never forget the wording of the Christ's prayer: "Give us this day our daily bread." Hoarded riches smother the great God attributes; one who hoards forgets the spiritual power by which his property was procured. The realization of the power which produces "these things" counts infinitely more in bringing happiness into a man's life, than the food and clothing and houses and lands (with companionship thrown in for good measure) which the power demonstrates for man. "Seek ye first his kingdom" and the right use of that kingdom, and "all these things shall be added unto you."

It is a proof of great talents to recall the mind from the senses and to separate thought from habit. —*Cicero.*

THE PRAYERS OF JESUS

WHAT constitutes prayer? The more general definition of prayer is asking, desiring, seeking. As the poet said, "Prayer is the soul's sincere desire." We recognize that words are not necessary to prayer, but true prayer is always earnest, always sincere, always the heart's expression, even in the asking, though prayer is not limited to asking.

Prayer may be divided into three divisions: the asking, the thankfulness for having received, and communion. As we pray, as we receive, naturally there comes the thankfulness for having received, thankfulness for the answer to our prayers. This, I believe, is one of the important divisions of prayer.

Yet, the greater, the broader thought of prayer is communion, communion with the Infinite God, that Being whom Jesus taught us to call Father. In this communion, the spirit, seeking nothing but communion, nothing but recognition, realizes the relationship between itself and God. I think this is the highest, the purest, the divinest form of prayer—communion, realization, recognition.

We may compare this, on the human plane, to our social relations with friends. We delight in asking our friends a favor if the friendship is close enough, the understanding of each other great enough. We do not look upon it as a task, but as a pleasure, because we know that if our friend were to ask a favor of us, we ourselves should be as glad to give as he would be to receive. But beyond the asking of the favor is the delight of thankfulness, the delight that comes from receiving, the delight that comes from having been granted the favor. Then, beyond and above all this, is the communion of spirit which all true friendship enjoys; and the more intimate the relationship, the closer

becomes this communion of each with each, heart with heart, spirit with spirit.

So in a similar way is this threefold relationship with God; the asking, the thankfulness, the communion; only here, how infinitely greater and how infinitely beyond words to portray! God, our Father, is the origin and source of our existence, and the spiritual life which has been given to us from him is out of his own life. Thus, prayer (communion with Him) becomes the highest, sincerest, intensest delight.

Jesus prayed. He prayed often, though but few of his prayers have been reported, and these, with one single exception, are very brief. We are told of his going apart by himself to pray. He seemed to want to get away from human influence and association into the wilderness where he could be entirely alone. I do not think this was simply for the sake of not being interrupted. I think we may each of us find in ourselves the reason why he wanted to be alone with the Father, and can understand why, under trying circumstances and when there were difficulties and dangers surrounding him, he went apart to pray.

If ever a man lived in all the history of the world who prayed, it was Jesus the Christ; I doubt that any one has ever prayed more than he did. Moreover, his understanding was such that his prayers must have been superior to all other prayers. He lived closer to God than any other human being and he prayed under peculiar circumstances.

One of his earliest prayers was made the night after the instances of healing at Capernaum. We love to think of this because it seems to have so much of meaning in it and to give an insight into his real character. The Gospel of Luke tells us how He came to Simon Peter's house, where Simon's wife's mother was sick with a fever, and he healed her. She immediately arose and ministered to them. It was

on the Sabbath day, and as soon as their Sabbath was ended, which was at set of sun, the people of the city brought to him all their sick, and he healed them. All went away having received that for which they came.

This was at the beginning of his ministry; it was really the beginning of his career. Looking at this from our purely human standpoint, we should naturally say that it was for him a most glorious occasion and one of great success. Yet we are told that "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Praying after such success as that must have a meaning, must have a significance.

Then there was another time when the multitude had come to him to be healed, and they were without food. Among them all were but five loaves and two fishes. Jesus directed the people to sit down on the grass in companies of fifty and one hundred—about five thousand in all. Then taking the food he blessed it and gave thanks, and all were fed; and that nothing might be lost, they gathered up the fragments, and there were twelve basketfuls.

This attracted the attention of the Jews. To them it was supremely wonderful, and, as the record of John says, they wanted to make Jesus king. What did he come for but to be a king? Was not he the Jews' Messiah, and was not the Messiah to be a temporal sovereign? But what did he do? He persuaded his disciples to get into a boat and to go to the other side of the lake. Then, after sending away the people, he himself went on the mountain alone to pray. Jesus continually prayed. He prayed before his wonderful works, and he prayed afterward.

One of the most sublime of all his prayers was that prayer at the tomb of Lazarus: "Father, I thank Thee that Thou hast heard me." When we can pray that

prayer, when we from the heart can repeat for ourselves those words as he uttered them there, the dead will rise in our day, as they did in his. "Father, I thank Thee that Thou *hast* heard me." The great thought expressed in these words should be the one toward which we aspire for realization in every prayer. When we can even approximately recognize this, and can believe that the Father does hear us, and that he knows the thought that is in our hearts, then we shall stand closer to him and shall enter into a closer communion with him than we have ever done before.

There was that wonderful prayer after the Last Supper, the one which is recorded in the seventeenth chapter of John. At the close of this Gospel, John emphasizes the great number of Jesus' deeds which have not been put in writing. In like manner we may say of this single prayer, that if all the thoughts suggested by it were written, the books of the world would not contain them. There is nothing else in all literature or in the history of prayer that is like it; nothing that can compare with it for suggestiveness, recognition, and realization, for knowledge and understanding and wisdom.

And then there was the prayer in Gethsemane. Jesus was facing what we look upon as the concluding tragedy of life. Painful and long continued suffering, disgrace, and death were before him. His disciples seemed powerless before the force that overwhelmed them. It is no wonder, looking at it from our human point of view, that Jesus prayed the Father that this cup might pass from him, yet immediately he changed his thought, uttering these wonderful words: "Nevertheless, not as I will, but as Thou wilt."

"Nevertheless" was the turning point from the human to the divine, from the materialistic to the spiritual, from the thought of shame and disgrace and failure to that of glory and success. What a marvelous

lesson to mankind is in this prayer! Nevertheless not my will, not the will of me as a human being, but the will of God, the will of the Eternal Right, be done. Oh, that the world would recognize the beauty and the magnificent grandeur of it all! His sleeping disciples apart from him, he stood there alone in the garden, possessing the power to overthrow the force of the Roman Empire with a word. He had no more need to be crucified than Pilate or Cæsar. He had but to say the word at the time of his arrest, and all that followed would have been avoided. The human will is the will that fights, that resists, but that is not the will of God, according to the teaching of Jesus. His teaching was: "Resist not evil," but "Love your enemies." He says to the world, the whole world, as he said to his disciples in that little upper room: "Love one another as I have loved you," and "I have loved you as the Father hath loved me." Love was the keynote of his teaching throughout all those wonderful three years, and he recognized love as the keynote of the Father's will, that will of absolute right, in which there is neither shadow nor turning. I have no doubt in my own mind that the temptation was upon him as it was in the wilderness after his baptism, as it had been a number of times before; but he put it all away, he put it all behind him, and said, Thy will—the will of absolute right, the will of absolute non-resistance, the will of love that loves enemies—Thy will be done.

The last prayer was: "Father, forgive them; for they know not what they do." Words fail us here. As in Gethsemane, he turns from the evil and abides in the truth with a courage that has never been surpassed, that never will be surpassed. Wonderful prayers! He who could utter such prayers, who could forgive with such complete forgiveness, who touched the very heights of sublimity in his deeds and words, has

given us simple directions as to how to pray.—*Aaron Martin Crane; Ask and Receive.*

INVOCATION

There is one Power and one Presence in the universe —the Good omnipotent.
We acknowledge thee, O Life, Love, and Truth, to be the omnipotent One.
Spirit is the only substance, infinite, eternal, and unchangeable.
Omnipotent Goodness and Love, we are now in thy sacred presence.
By thy breath the whole universe is created.
By thy love the whole universe is sustained.
By thy life the whole universe leaps with joy and gladness.
There is naught else besides thee.
There is no place that is not filled with the health of thy countenance.
Thou art infinite; all is contained within thee.
Thou art unchangeable; nothing ever falls from thee.
I am thy child, created in thy likeness and perfect image.
I am sustained in thy perfect image.
Help me to know the power that thou hast given me.
Help me to see the power, to let the light of Truth shine.
Manifest thyself in me as a healing presence.
Manifest thyself in me as a strengthening presence.
Manifest thyself in me as a loving presence.
To the All-good be the honor and the glory, forever and forever. Amen.

—*Anna W. Mills.*

Time that is past thou never can'st recall;
Of time to come thou art not sure at all;
The present only, is within thy power,
And therefore now improve the present hour.

—*Byron.*

POWER OF LOVE AND NONRESISTANCE

"Let a man overcome anger by love, let him overcome evil by good; for hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule." This admonition of Gautama Buddha is not peculiar to Buddhism, only as he himself says that it is an old rule. Prior to the rise of Buddhism, the same principle stands out throughout the Vedic revelations of the ancient Indo-Aryans. Glowing examples of all-conquering love, forgiveness of enemies, and superhuman endurance of adversities are ever exemplified in the lives of the holy *rishis* and saints of India.

Jesus the Christ taught his disciples not to follow the idea of an eye for an eye, a tooth for a tooth. "Resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also, and if any man will sue thee at the law and take away thy coat, let him have thy cloak also." Christ proved it, Buddha proved it, St. Francis, and other saints and mystics throughout the ages, have proved it by their lives. You can also prove it—that through love man has power to conquer all. Nonresistance was the very foundation of early Christianity; her saints and martyrs drew their sole inspiration from this supreme teaching, and bore bravely all the trials and tribulations that their enemies imposed upon them. All the great world teachers have laid special emphasis on the power of love and nonresistance, and yet today there are very few who really believe this to be a practical theme. This has naturally caused great conflict in the minds of men. They ask how can they accept a teaching unless it is practical. Some try to explain by saying that it is not practical for this age. Why should not a profound spiritual teaching be practical for all ages? It is practical.—*Swami Paramananda.*

The Home

Christ is the head of this house.

GETTING THE PROSPERITY CONSCIOUSNESS

ALICE L. RUTH

Part II

MRS. RANSOM paused a moment to realize the omnipresence of divine love and justice. "Yes," she agreed, "Nellie is conscientious; she felt that she could be more helpful in taking good care of babies and young children, thereby giving mothers an opportunity for a little freedom, than in any other line of work. We discussed the value of the work and I advised her to let her patrons set the price. I told her that if she made it a service of love, most people would respond with loving generosity, and usually they have responded in that manner.

"Mrs. Brown, as you have stated, had Nellie stay with her children while she and Mr. Brown were out for the evening. Friends who called to take the Browns in their car, left their own two little ones. Nellie had four babies to care for instead of two, as she expected. The babies who belonged to the friends of the Browns began to cry for their parents; they awakened the others, and Nellie had a busy time until the parents returned at 1 a. m. They gave her twenty-five cents and she had to go home alone."

Mrs. Bond blushed and declared: "That is not comparable to my case at all."

"I mentioned it merely to show Nellie's position, be-

cause you spoke of her as discriminating in favor of the Browns," Mrs. Ransom quietly explained. Then she added: "Mrs. Eldredge always gives Nellie a dollar an evening and recommends her to others."

"The Eldredges are wealthy," Mrs. Bond quickly rejoined. "If they wish to make the girl a present, that is no reason why she should expect a gift from me."

Again Mrs. Ransom paused in silent prayer for love and wisdom to guide her in speaking the truth acceptably. Presently she resumed patiently:

"Mrs. Bond, I am trying to make Nellie's position clear. She asks nothing. In your husband's judgment she was worth fifty cents, but you could have dismissed her with a 'Thank you,' if you had chosen to do so. You would have wished her to say something like this: 'My price is twenty-five cents, and I wouldn't accept more. I should be glad to take care of your baby whenever you wish me to do so.' That would have been very honest and definite and would have saved you some worry and embarrassment."

"Yes, Mrs. Ransom, you have my view of it now," Mrs. Bond approvingly acquiesced.

"Good," said Mrs. Ransom. "But Nellie probably didn't see your side of it, being only a girl. Let us be broad enough to take her view of it for a moment. It never occurred to her that she was being overpaid. She has told me that most people give her fifty cents an evening, though some people give her seventy-five cents, and a few think a dollar none too much for a dependable girl. She is building up a business, and if she does as you or I would do, she keeps a list of the desirable places, noting where she is best treated and best paid. You would have done well to engage her for the entire week if you could, for if Mrs. Eldredge calls her for this evening—you and I know what we should do in her place. Every one is worth all he can command.

"You called this morning, Mrs. Bond, hoping that I could help you with a financial problem. I cannot help you in the way that you wish, but I can give you some ideas that will be worth more to you, if you will use them, than you could possibly save on cheap employees. Economy is a commendable virtue when we practice it on ourselves, but not when we practice it on other people. There is only one way to save the price of servants: Don't hire them. But if you must have helpers, get good helpers and pay generously. Nothing dwarfs the soul and invites poverty like passing your money grudgingly to one who has lifted your burden or in any way made life more pleasant for you. The law of prosperity is violated every time you feel that you are too poor to pay what a service is worth. That thought invites the poverty you dread.

"Rejoice that you can make a bountiful return for what you have received; hand out your money with a loving thought, see it blessing and bringing joy to the one who receives it, and thank the Father that you have it to give. In so doing you open the channel for more good to flow to you.

"I must tell you what Nellie did with the money that the Browns gave to her: She blessed it and multiplied it with divine love and bought a little book called 'Love's Roses,' for a bedtime story for children. The very next night she received a call to stay with a little girl whom she made happy with the story. She was given a dollar and was so much appreciated that she has been called to that home many evenings since. Sometimes persons engage her a week ahead; several mothers do that. It is good to rejoice in every one's prosperity. Such a course makes one feel richer, and attracts prosperity to the one who follows it."

"You may be right," Mrs. Bond admitted. "I feel richer than when I came in. It costs something to rear a child, and I now see that the parents are the ones who

should pay. I am glad that Mr. Bond paid Nellie the fifty cents. His judgment was better than mine. One needs to be shown, sometimes." She smiled and started home to Betty.

Ben returned home in time for lunch. Showing his mother a silver dollar, he remarked: "The law worked and it surprised me. When Mrs. Bond gave me the dollar I told her that I hadn't any change, and she said that I had earned the dollar by watching the baby and mowing. And, Mother, she said that it was worth seventy-five cents to mow the lawn. I'm going to do it every week."

THE POWER FOR GOOD IN BLESSING

Peace be to this house! When the Lord sent forth the seventy, as recorded in Luke, he said to them: "And into whatsoever house ye shall enter, first say, Peace *be* to this house." "And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name."

The promise of man's word of Truth being established to him is often repeated in the Scriptures. It is found by those who proclaim Truth in this day that it works just as it did in Jesus' time. In Proverbs 17:22, it is written: "A cheerful heart is a good medicine; but a broken spirit drieth up the bones." The wise physician is full of hope and sunshine, and he impresses upon his patients the importance of a merry heart in restoring health. Thus constructive thoughts are set into action and become established in the invisible ether that permeates all things. Wise people everywhere are recognizing the power of true words, and in following the command of Jesus to the seventy they are blessing the house, room by room, with the word of peace.—*Selected.*

The house of the wicked shall be overthrown;
But the tent of the upright shall flourish.—*Proverbs.*

FEAR AND FAITH

ADELAIDE KENNERLY

We speak of fear as being destructive, but few of us realize, until some striking example is called to our attention, that fear really destroys and that faith actually wins.

A mother who was trying to eliminate fear of the dark from her little daughter's mind, tried to assure her that nothing would hurt her, even though there was no light. But the child would not be convinced. Then it occurred to the mother that she was urging the child not to be afraid, insisting that nothing would hurt her, and that there are no ghosts and bogey men.

"Why," said the mother to herself, "I am suggesting fear and hurt and bogey men to the child by denying them. I shall try another plan."

One evening mother and child were sitting in the sun parlor, watching the sun go down. Finally the rooms of the house became dark and quiet, and the woman told this story to the child—the story that banished the greater part of the fear that was destroying the peace of mind, the poise, and the faith of the little one.

"When the sun goes down, God turns off the light so that all of his creatures can rest and be quiet and sleep. Everything in these rooms is quiet and friendly and loving. There is no noise; noise would keep my baby awake. There is no light; that would hurt my baby's eyes. God loves us and takes care of us and sees that we are comfortable while we sleep. He gave you to Mother and Mother to you, and he gave us this pretty, comfortable home to live in. Should we not thank him every day for these blessings?"

"Yes, Mother," said the child, "but we are sitting here in the dark and it isn't time to go to bed and sleep."

"You may turn on the light if you wish."

For the first time in the child's life she went into a dark room, turned on the light, and did not say a word about being afraid.

The battle between fear and faith was over and faith had won.

Fear means death to all that is fine and beautiful. Faith means life to ambition, health, happiness, and soul growth. Where there is fear there is a lack of faith and where there is faith there can be no fear.

"The thing which I fear cometh upon me," said Job.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Thus spoke Jesus to his disciples.

SCULPTURE

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it, still
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last.
The form I gave it still it bore,
But I could fashion it no more.

I took a piece of living clay,
And gently pressed it day by day,
And molded with my power and art
A young child's soft and yielding heart.

I came again when years had gone;
It was a man I looked upon.
He still that early impress bore,
But I could fashion it no more.—*Selected.*

MOTHERHOOD DEPARTMENT

IDEALS

ETHEL CROUCH

The Motherhood department is, like most mothers, very busy and it has very little to say, but it is doing a great work and an interesting work.

The workers in this department have many letters from people writing to us regarding motherhood—not only letters from women, but letters from men. We have a specially prepared course of lessons to meet these needs. In the first lesson we tell of the true standard of motherhood. Each person has free will, free choice, because each soul knows just what line it should follow, what life it should lead. The second lesson asks for the complete consecration to God of spirit, soul, mind, and body, all that one is and all that one has. It asks a willingness that God's will be done, the giving up of all personal desires, aims, and ambitions.

Many who are seeking the light see the light through the study of the first lesson. The other lessons can be used generally, because we do not pray for specific results. Our lessons always lead the seeking soul back to God.

One especially helpful lesson is on the subject of love. Most people seeking parentage, or anything else, are seeking strength to carry out the convictions of their souls—mental strength, physical strength—and the motherhood lessons direst them back to God. The lesson on love brings much light to those who read it. It takes up the idea that each soul is in God with all the possibilities of God; that no one, not even a parent, can know the soul of another. One can only help a soul unfold itself. The way in which these lessons are used is wonderful. Many people use them to help bring forth

their ideas. I recently received a letter from a woman who said that she has always wanted to sing, much to her husband's discontent. But one day he said: "Why, you are singing." And he urged her to take lessons. Many women are seeking to adopt children; these are the real mothers of men. They are willing to give of life and substance to help another soul. Mothers of the race have the biggest problem.

The motherhood of God should be realized more than the fatherhood of God. We hear so much of the fatherhood of God and the brotherhood of man that it takes understanding of the motherhood of God to help us unfold in any phase of life.

We have a course of lessons for expectant mothers. In these lessons the first thing we do is to deny fear. We know that the old conditions and fears of the race are taken away; that the mother is looking to God; that she is looking to the divine of the Father of her being. Each mother is led to see plainly that God is the source of her life, that God is the source of the life of the child that has come to her.

Then we take up the different qualities of being, the life and the strength, including the inspiration of Spirit, that give the child its life and understanding. Mothers meditate upon these thoughts and realize that they are threads weaving for the soul a body temple and also helping to form a character. The body temple and the character develop according to fineness or quality of the thoughts, and also according to the trend given these thoughts by the Mother's imagination, for the imagination plays a large part in the unfoldment. Many children bear the marks of prenatal ignorance, marks of the misunderstanding and ignorance of the mother who was carrying that child.

An especially helpful lesson on love is given in this course. The mother is referred to the 13th chapter of I Corinthians; she is given a new vision of love

and life. And mothers have a great need of love, for they have difficult situations to meet. The love that a mother realizes in her own soul radiates to the child, becomes a part of its being, and helps to make easy the way for perfect delivery.

Another important lesson is on the substance of faith. Faith is the substance of things, and every mother desires that her child be well born—that is, be a pure soul, that it walk in the footsteps of Jesus. These lessons help the body to relax and make easy the way for delivery.

We also take up the problem of the mother and the small children. The children should be nourished by the mother until they are old enough to eat. We take up problems pertaining to the nourishment of infants, to teething, to small ailments which can be overcome very easily. Then we take up some problems of the mentally deficient, children who have not developed rightly, and we oftentimes get the coöperation of these children. I read a letter from a little boy ten years of age. The child's mother had written, saying that the child was mentally unbalanced. Less than a month later she wrote that the child had made wonderful improvement. We have many wonderful demonstrations of the work that we are doing.

Oakland, Calif.—I praise God and Unity for the wonderful help that I have received. I wrote you some time ago, stating that I wished your prayers, as I was to be confined. I also wrote you that the doctor had planned on having me take gas, on account of my anticipating such a serious time. But my baby was born so normally and so rapidly that the attendants did not have to give me any medicine. Conditions were perfect.—*Mrs. H. G. A.*

Cleveland, Ohio—About a month ago I wrote you for prayers for my daughter, who was expecting to become a mother. She has just been safely and easily delivered. The mother and the babe are doing fine. I praise God and Unity.—*Mrs. E. P. I.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

Dear loving Father, we are daily reminded of thy care and of the love with which thou dost surround us. Thou art our guide and helper at all times, and we thank thee for every blessing. In the name of Jesus. Amen.

Dear Father, we thank thee for thy loving care which infolds us continually and supplies every need. In the name of Jesus, amen.

Dear Father, thy gifts to us are many; we acknowledge them with grateful hearts and a desire to share these blessings with others. Amen.

Dear Father, we gratefully acknowledge all the blessings that come from thy bountiful hand and we praise and bless thy name. Amen.

Dear Father, at the dawning of a new day we thank thee for thy loving care and for the joy of thy presence. Amen.

Dear Father, we partake of thy bounty with grateful hearts and a deeper desire to serve thee at all times. Amen.

Dear Father, with gratitude we praise thee for the joys of this new day and for thy many blessings. Amen.

Dear Father, each returning day brings a fresh sense of thy love and goodness to thy children. Amen.

Dear Father, we give praise continually for thy loving care, for all the mercies of each day. Amen.

Dear Father, we thank thee for friends, for food, and for all the other blessings of life. Amen.

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School, and it ministers to those needing help, without seeing them personally. Jesus Christ spoke the word and healed the centurion's servant and others.

We are glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else may have failed, we will take your case. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth and Tracy, Kansas City, Mo.

HEALING THOUGHT

February 20 to March 20

I MENTALLY EAT THE SPIRITUAL SUBSTANCE AND DRINK THE SPIRITUAL LIFE OF CHRIST, AND I AM MADE WHOLE AND WELL IN EVERY PART.

PROSPERITY THOUGHT

February 20 to March 20

I ACKNOWLEDGE THEE AS MY UNFAILING RESOURCE AND MY SPIRITUAL PROSPERITY IS ASSURED.

HEALTH

I mentally eat the spiritual substance and drink the spiritual life of Christ, and I am made whole and well in every part.

At the last supper Jesus told his disciples to eat his body and to drink his blood. All Christians know that this eating and drinking was symbolical, that Jesus was preparing his followers for a spiritual feast.

Christian metaphysicians have found that by reaching out and up into the superior regions of their minds, they come in contact with a very fine life force. They also find that this superior life works through a substance that seems to penetrate not only their bodies, but matter everywhere. To the trained metaphysician this inner life and substance is as palpable as the material that he touches without.

PROSPERITY

I acknowledge Thee as my unfailing resource and my spiritual prosperity is assured.

The divine resource never fails. Then why should there be fear of failure for those who are striving to live under the divine law? The reason is found in the tendency of the mind to express subconsciously in old thought channels. We have feared financial failure and we carry that fear into our spiritual thinking unless we assure ourselves of the truth that God never fails in anything. Our prosperity thought is an acknowledgment of this truth. We all know that God is the omnipresent, unfailing resource for all who trust him and who make all their thoughts chord with divine mind. God is your prosperity. Stamp that thought daily on your mentality and you will reap financial success.

SUNDAY LESSONS

Lesson 7, February 17, 1924.

Unity Subject—VICTORY THROUGH I AM.

International Subject—JOSHUA AND THE CONQUEST OF CANAAN.—Joshua 1:1-9; 23:1-3.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them.

7. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

1. And it came to pass after many days, when Jehovah

had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years;

2. That Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years:

3. And ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you.

GOLDEN TEXT—*Not one thing hath failed of all the good things which Jehovah your God spake concerning you.*—Joshua 23:14.

SILENT PRAYER—*I know God's law; I love it; I obey it, and I am victorious.*

When the children of Israel were ready to enter the Promised Land, Joshua was appointed their leader. The word, Joshua, has the same meaning as Jehovah and Jesus; it means I AM, Savior. We can be saved only through I AM. You never will be saved until you say: "I am, I can, I will. I am master. I choose to go right." You never will overcome self until you make that choice. When entering into the Promised Land you must have a clear realization that the way is through I AM.

The statement of principles underlying the message given to Joshua is found in the first chapter of Joshua, from which our lesson is taken. I AM has to make its own laws. If you say, "I am courageous," you make courage a law for yourself, and your word will be established to you. If you say, "I am afraid," you make another law and place yourself under it. In this case, you also get results according to your word. Then hear the covenant of the Lord with his people and keep it courageously.

Read verses 3 to 5 of our lesson, and remember that all names of rivers and places are representative of conditions in the body. Metaphysically interpreted,

the Euphrates is a great river that flows through the system; it is the vital essence of Being, the blood. The Philistines are the untrained or undeveloped states of mind in the subconsciousness, which are to be subdued and disciplined. When they become obedient to the law of Being they are man's servants, gladly doing his bidding.

This land which God has sworn to give to man as an eternal possession is the body. You may think that you are in possession of your body, but you are not, until you have taken control in the name of I AM. You are to go down into the body and learn of it until you know it even better than you now know the world without. You are to become acquainted with and master of all the forces that work in you.

The law that Moses laid down for the children of Israel (see verses 7 and 8 of lesson), was one of denial and affirmation, principally denial. The law that Jesus Christ gave was one of affirmation and love. So in taking control of the forces within, keep on the affirmative side. Let the preponderance of your thought be positive, and do not spend much time saying: "I am not." You may find it helpful sometimes to say, "I am not afraid," but more often you should say: "I am bold, fearless, courageous."

Turn not to the right hand or to the left. Go straight ahead, and you will succeed. Every word that you speak must be according to the law of Jehovah. Instead of giving the law an occasional thought, you must meditate on it day and night. You cannot get into the Promised Land merely by repeating words. Your whole-hearted, whole-souled desire and effort are required. Such effort is a joyous privilege to those who love the law, and you must learn to love it before you will be truly successful in demonstrating it.

You must have courage if you are to go forward and conquer; the courageous way is the only way.

Spiritual courage is awakened by attention. It comes into expression through affirmation, meditation, and observance of the law. If you wish to be quickened in courage, read the first chapter of Joshua often; apply it, holding to the one supreme courage, the courage of God.

The last three verses of our lesson tell us that Joshua became old and stricken in years, and then died. This narrative signifies an experience wherein the active ministry of the spiritual I AM, which Joshua represents, is sinking back into seeming inactivity in the individual, while another phase of consciousness comes to the front. Israel forgot God for a time. The mortal man ruled, and trouble was the result, until God raised up another righteous judge to deliver his people.

QUESTIONS

1. What is the meaning of the word, Joshua? How can we be saved?

2. How does I AM make its laws?

3. What is the difference between the law of Moses and the law of Jesus Christ?

4. What is the land which God has sworn to give man as an eternal possession?

5. How are we awakened to spiritual courage? How does it come into expression in us?

6. What do the aging and the death of Joshua signify?

LESSON 8, FEBRUARY 24, 1924.

Unity Subject—THE LIGHT OF TRUTH TRIUMPHS.

International Subject—THE PERIOD OF THE JUDGES.—Judges 2:16-18; 7:2-8.

16. And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.

17. And yet they hearkened not unto their judges; for they played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Jehovah; *but* they did not so.

18. And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them.

2. And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

8. So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

GOLDEN TEXT—*I will heal their backsliding, I will love them freely.*—Hosea 14:4.

SILENT PRAYER—*Jehovah is the lamp of my life, and the light of Truth is the sign by which I conquer.*

Much like the peoples of today, the children of Israel became involved in one difficulty after another. However, in each instance there arose some leader who succeeded in bringing them out of their distresses.

At the time of the action portrayed in today's lesson, the Israelites had so lost their consciousness of the one true God that they were worshiping Baal, or materiality. If they were to be conducted out of darkness, it was necessary for some capable leader to be raised up. This leader was found in the person of Gideon Jerubbaal. Jerubbaal is a family name meaning "contender with Baal." The name shows that he came from a family naturally opposed to the rule of materiality (the rule of materiality is that state of man in which material ideas and standards are the standards of his life and actions). Opposition to materiality found its culmination in Gideon, which means "destroyer."

Most men instinctively oppose the restrictions and the limitations that materiality imposes; yet, not realizing any other standard of action, they continue resentfully to worship Baal.

On awakening to the necessity of the overthrow of these false standards, one may become a destroyer, a mental revolutionist. Many people today feel that they are divinely guided to overthrow present ruling standards, and they set about it in a destructive manner. The latter part of this Bible story gives the true method of the spiritually guided reformer, both as applied to oneself and to present material forces.

When one is torn between fear and strife he should remember that the only thing to do is to pray. When one succeeds in opening his consciousness

to the divine, he is capable of receiving true spiritual guidance (those impressions which come from the Spirit of truth within) as to the best method of procedure. He is in the vicinity of Moreh (teacher). When one is in a teachable state of mind, the constructive methods that are always characteristic of the Divine are revealed; working by these methods, one is assured of victory.

This point in connection with the victory recorded in the lesson was to be unmistakably clear: The accomplishment of the Israelites was the direct result of the power of Spirit. Only three hundred Israelites were chosen to do this great feat. They were given no destructive weapons, but in the hands of each was placed a trumpet, a pitcher, and a light within the pitcher.

The pitcher represents whatever in consciousness contains the light of Truth; the trumpet, that which proclaims the coming triumph of Truth. Man needs but the light of Truth and the ability to proclaim Truth, in order to gain the victory over apparently opposing forces. Truth demonstrates itself when it is enthroned in the individual and proclaimed as the power by which he lives. Walls of opposition melt away and Truth unmistakably reigns supreme.

QUESTIONS

1. What does Baal symbolize? What is the meaning of Gideon Jerubbaal?

2. What is often the case when one awakens to the falsity of material standards? Is this action justified?

3. What is the method of one who truly is guided by the voice of God?

4. What is the real power back of all true accomplishment?

5. Does Truth demonstrate itself? How?

Lesson 9, March 2, 1924.

Unity Subject—TRUTH OVERCOMING ERROR.

International Subject—THE REVIVAL UNDER SAMUEL.—I Samuel 7:5-13.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.

9. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped us.

13. So the Philistines were subdued, and they came no more within the border of Israel: and the hand of Jehovah was against the Philistines all the days of Samuel.

Golden Text—*Direct your hearts unto Jehovah, and serve him only.*—I Samuel 7:3.

Silent Prayer—*I no longer am troubled by errors of sense, because I hear and am guided by the inner voice of Truth.*

When Samuel (the wise judge, who hears the voice of Spirit) arises in man, he calls Israel (the religious or spiritual thoughts) together to Mizpah (watch-tower). From this high place in consciousness Samuel prays to Jehovah (man gets in touch with true spiritual ideas and in harmony with the Lord, the law). "And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah" (verse 6 of our lesson). This text indicates repentance, a turning away from error and being cleansed through the word of denial.

When one is in this somewhat negative state of mind, the Philistines (sense thoughts) come up against Israel again to battle. Sense will not give up its dominion without a fight. There must be a decided stand taken against error and with true ideas of life, before any real victory is gained. Simply being cleansed through fasting (denial) is not sufficient. Positive affirmations of Truth must be made, that Truth may be established in one's entire being.

The children of Israel were afraid of the Philistines. The true thoughts in us are not aggressive; they shrink from the onslaught of error. "And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah." A sacrifice symbolizes a giving up of error beliefs, that the true may be laid hold of. A lamb always symbolizes the pure natural life in man. This sacrifice of the lamb represents a letting go of wrong and limited ideas of life, that an increased inflow of Spirit may be realized. This clarified understanding gives one new strength and new power through which the enemies of true, abiding life in the body (sense consciousness) are overcome. "Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel." When the consciousness is purified, the word

of the Lord can be declared with great power and the enemy put to flight.

"And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car." Beth-car means house or place of pasture (consciousness of abundance). Thus the overcoming of sense errors brings one into the realization of abundant substance as well as unlimited life.

"Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us." Shen means peak or tooth. A peak signifies a high place in consciousness, and a tooth refers to mastication of food, or assimilation of spiritual ideas, man's true bread.

The stone called Ebenezer is symbolical of the Christ who is in each individual, a Rock of deliverance and a very present help in every time of need. The placing of this stone between Mizpah and Shen (the watchtower of prayer and the appropriation of true ideas gained through prayer) bespeaks the regeneration of the whole organism of man, the bringing into manifestation of the perfect ideal man, which is the work of the Christ in every one.

The last verse of our lesson teaches us that so long as we are guided by the wise judge in us (Samuel, that state of mind which listens to, hears, and obeys the inner voice), we are not troubled by the Philistines (sense consciousness).

QUESTIONS

1. What is the meaning of Samuel's calling Israel together to Mizpah?

2. What more is necessary to obtain full victory over error, besides simply cleansing one's mind through denials?

3. What does the sacrifice of the lamb represent in this lesson, and what is the result of the sacrifice?

4. Explain verse 12 of our lesson.

5. What does the last verse of our lesson teach us?

Lesson 10, March 9, 1924.

Unity Subject—THE PERSONAL WILL.

International Subject—THE REIGN OF SAUL.—I Samuel 15:13-23.

13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah.

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

17. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18. And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stub-

bornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

GOLDEN TEXT—*Behold, to obey is better than sacrifice.*—I Sam. 15:22.

SILENT PRAYER—*I willingly let go of all that pertains to the personal man, that I may enter fully into the things of Spirit.*

The reign of Saul represents in man the rule of the will functioning in the limitations of personality.

Saul means personal will. In the Bible, Saul represents the consciousness in its natural state. It is willful and stubborn, shy and impulsive, yet very brave under great stress.

The will is a most complex phase of the mind; it often perplexes the most acute. The character of Saul has always been a puzzle to Bible students.

A study of one's own personality will reveal something of the character of Saul. He is that in us which lies very close to sense consciousness. When the personal will is wholly given up to sense life, it is a Gentile. When it recognizes Jehovah and has even a semblance of spiritual understanding, it may be counted an Israelite. Saul was recognized by the Lord and selected by him to be king, yet Saul did not adhere strictly to spiritual law. Though his power and right to be king came through obedience, he did not fully obey, and because of his disobedience he was finally deposed from his kingship. Sometimes Saul followed his own impulses entirely, and at other times, as shown in the lesson for today, he carried out the word of the Lord in part.

The Amalekites were descendants of Amalek, who was a grandson of Esau. Esau refers to the body of man, and Amalek means warlike, dweller in the vale. Another translator gives the meaning as "That which consumes all, lust." The Amalekites represent in man

those resistent, carnal, lustful thoughts which are a great hindrance to his spiritual progress. The Amalekites resisted the Israelites when Israel came out of Egypt on their way to the Promised Land, and so Saul was commanded by Jehovah, through Samuel, to destroy utterly these enemies and everything that belonged to them. (See verses 2 and 3 of I Sam. 15.)

In the opening verse of our lesson, Saul has returned from his victory over the Amalekites and has declared to Samuel that he has performed all that Jehovah commanded. But he had only partly done so. He had saved King Agag alive, as well as the best of the sheep and of the oxen, "to sacrifice unto Jehovah," he said. Then Samuel told him of the value and the necessity of obedience and of the result of disobedience. (See the last two verses of our lesson.)

Mistakes like this one of Saul's are very common in the experience of every overcomer, especially in the beginning of his work of consciously putting off the "old man" and putting on the Christ. We do not willingly deny and let go of "the best of the sheep and of the oxen," those purely physical ideas of life and strength which seem to us to be good and useful in our spiritual progress. But we learn as we go on in Truth that all thoughts pertaining to the personal man must be crossed out of consciousness and that their places must be taken by true, spiritual ideas if we would abide in the Life which is eternal. There will come to us experiences wherein the physical sense of life, strength, and endurance will fail. Then if we have not become established in the knowledge of God as the power that will lift us out of the seeming error that confronts us, we shall fall short of the victory which is rightfully ours.

Verse 17 of our lesson corresponds to the words of Paul in II Cor. 12:10: "For when I am weak, then am I strong." When we trust in God in us, and not in outer, mortal seeming, we are truly strong. But if we "save

alive" (begin to trust in) our mortal ideas of personal ability, and become lifted up in pride or willfulness, we shall be brought low.

God does not ask us to do "great things" for him in our outer personal consciousness of strength and power. Our work is to obey the voice of wisdom within us, the voice of the Lord Jehovah, and to walk in the ways of Truth and love. Our work is to crucify "the flesh with the passions and the lusts thereof" and to put on the "new man," to become new creatures in Christ Jesus. When we do this, God will fight all our battles, and we shall always be "more than conquerors."

QUESTIONS

1. What does the word Saul mean, and what does Saul's reign represent in man?

2. What do the Amalekites represent?

3. How do we save "the best of the sheep and of the oxen" in our experiences, and so make mistakes like the one that Saul made?

4. When our physical sense of life, strength, and endurance fails, what is needed to carry us through to victory?

5. What is taught in the last two verses of our lesson? What is "our work"?

A CREED

I am only one,
But I am one;
I cannot do everything,
But I can do something;
Whan I can do,
I ought to do,
And what I ought to do,
By the grace of God, I will do.

—*E. E. Hale.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

RELIGION AND GODLINESS

I wish special attention brought to bear on ————, for he is a religious man, and I think religious people are the hardest taskmasters of humanity. I should like to read your views on the subject, "The Religious Man Compared with the Godly Man." Did Christ preach Christianity, or did he bring the Judaic laws to fulfillment?

The words, "religious" and "godly," often are used synonymously. Their meanings are virtually the same. We infer that when you say "religious," you have in mind those who observe the outer forms while they forget the more important matters pertaining to the inner life and the outer behavior of a true Christian, who must be loving, merciful, and kind. Many men who have religion without love are hard and exact and unyielding in their dealings with others; they oppress and enslave, whereas they should lift up and set free. Persons of this sort have set a very strict law for themselves and for others. While they hew to the line and are very righteous, in their own eyes at least, they have little mercy and love for their seemingly weaker brothers and sisters, or for any one who does not see as they see.

A Godly man is one who is really Godlike—good. He is filled with love and compassion; he exercises the love that thinks no evil of others, the love that covers a multitude of sins in them, without condemning them, without even threatening them with hell fire.

The godly man brings forth and expresses the fruit of the Spirit in his life; the fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, faithful-

ness, meekness, self-control." "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." "For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself." "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." "God is Love." "Everyone that loveth is begotten of God, and knoweth God." "He that abideth in love abideth in God, and God abideth in him." He is a godly man.

Jesus Christ preached the truth that frees every one who comes into a knowledge of it. Jesus preached what should constitute the true Christian religion of today, but just how perfectly Christians are following his teachings at this time is shown by their demonstrations. If they are doing the works that he did, then they are in deed and in truth Christians, followers of Christ.

Jesus Christ taught the fulfillment of the law in its inner meaning, in the spirit of it, instead of in its outer rules and forms. He fulfilled the law. The scribes and the Pharisees were very exact in keeping the letter of the law, the outer forms and ceremonies, as the religious man of today is very faithful in obeying the outer rules that comprise his concept of religion. Those who worship religious forms, however, enter into the spirit of the law which sets right the thoughts and the desires of the heart, and thus does away with all tendency to do that which is not loving and kind and perfect in the outer. Those who keep the sayings of Jesus Christ love all mankind, and so they never think of such a thing as killing another; they never are tempted to steal from another, to envy, to accuse wrongly, or to bear false witness against another. Neither do they covet that which belongs to some one else, for they rejoice in the good of their neighbor and brother. Love meets all the demands of the law. So, while Jesus was often accused by the Pharisees of breaking the law, because he did not observe the numberless outer habits and ceremonies

which were burdensome and did no good to any one, yet he really fulfilled the law.

The man who has become established in divine love is free from the outer law. He naturally does the right and the kind thing at all times and under all circumstances. He no longer needs to be told what to do and what not to do, for he has but to obey the dictates of his own thoughts and heart in order to do to others what he would have them do to him.

FLESH-EATING

In interpreting the fourteenth chapter of Romans and I Tim. 4:1-5, you must remember that "meat" in the King James version of the Bible, and "meats," in our American standard edition, do not refer especially to flesh, or what we now know as meat, but to food. The text in I Tim., fourth chapter, properly reads: "*Commanding* to abstain from foods."

We do not believe that any one can attain to the salvation of the body until he quits killing, and quits eating that which has been killed. In the beginning God did not give man or the animals permission to eat flesh. (See Genesis 1:29-30.) It was only after men fell into sin and into the lusts of the flesh that he was told what kind of animals he might eat.

The journey of the children of Israel from Egypt to the Promised Land is typical of the lifting of man from the sins and errors of the mortal consciousness into eternal life and peace, the kingdom of heaven. In the wilderness God tried to get the Israelites away from eating flesh. He fed them manna, but they loathed the manna—light bread, they called it—and they lusted for the fleshpots of Egypt. Then, in answer to their desire, quail were sent to them, but the plague which broke out among them when they were eating the flesh of the birds proved that God's real will for them was that they eat something very different.

The Christ kingdom is being established on earth, in

fulfillment of prophecies given in Isaiah 11:6-9 and 65:17-25. We do not believe that the nature of the animals will be changed, in conformity with the prophecies, until man first changes his nature. We shall have to quit hurting and destroying before we can expect the animals to do so. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." We are seeking in all our ways to help bring about this good time in the earth, and we find a vegetable and fruit diet splendidly suited to our needs.

In addition to the foregoing reason for not eating meat, we have found it to be a fact that flesh-eating tends to keep alive the lusts and animal desires of the carnal nature, which must be overcome so that we may put on Christ. The body must be refined and spiritualized. We find that in this process of body-regeneration we must change our manner of eating as well as of thinking. We keep changing many of our ways of living as we come nearer and nearer to the fullness of the truth that makes free.

COMPLETE REDEMPTION

We believe in and teach the redemption of the entire man. Entire redemption includes the body. We believe that the time is near, is really at hand, when men will prove that they have overcome in their physical bodies the disintegrating process called death. Jesus Christ was our example in this. He did not allow his body to go to corruption; he lifted it up into perfect spiritual life and manifestation. Through his death and resurrection, Jesus Christ destroyed, brought to naught, him that had the power of death, that is, the devil, or adverse, carnal consciousness in man. He opened a way whereby those who believe in and keep his sayings may be delivered from death and the grave. (See Heb. 2:14-15 and John 8:51; also, John 11:26.)

ERASE ALL ERROR FROM CONSCIOUSNESS

Perhaps, because of the two cases of seeming failure, of which you told us, you doubted in your heart as to your own ability to receive, and thus you apparently fell short in your effort to demonstrate increased supply. We suggest that you keep holding the prospering thought, as given in Unity magazine each month. We are sure that you will yet be blessed through the words that we have declared for you, and through the realization of Truth that will come to you as you pray daily and meditate on the things of Spirit.

It is not always possible to say just what causes certain conditions to manifest in certain persons. All people have much to overcome, both in their conscious thoughts and in the past experiences and beliefs that have become subconscious. All error must be erased from the consciousness, or else it will have to be met at some time in the form of an inharmonious experience. This is just as true of advanced Truth students as it is of those who do not understand Truth so well. Every error in mind and body must be rightly adjusted, and the Christ consciousness must be fully established throughout the entire being, that one may become abidingly healthy.

SPIRITUALISM A PSYCHICAL STATE OF MIND

Our ideas of spiritualism are given in the booklets, "What About Spiritualism" and "Concerning Spiritualism." We do not think that, as a rule, the voices and the rappings produced by mediums come from the spirits of persons who have died. These voices and rappings can be explained by one who understands something of the psychic or soul consciousness of man. There is a mental or soul realm in man that lies between the physical and the spiritual. Many phenomenal things can be brought about by those who can enter into this realm. Man is threefold: body, soul, spirit, or physical, psychical, spiritual. The physical

pertains to the body, the psychical to the soul, and the spiritual to the spirit. It is not well to develop the psychical consciousness until after one has become fully established in the spiritual.

Spiritualists make the mistake of thinking that they have entered into real spiritual understanding when they have simply come into a certain psychical state of mind wherein ideas have expression corresponding to that realm. They become so greatly taken up with these expressions that they do not lift themselves into true spiritual consciousness, and so they fall short of the blessings which would be theirs if they would devote their attention to Spirit instead of to spirits.

RELEASE THE IDEA OF FLESH HEREDITY

Jesus taught us not to call any man on earth our father. This is a lesson in release from the error idea of flesh heredity. What if all your relatives were subject to a certain inharmony? That fact is no reason why you should be subject to the same inharmony, unless you have let yourself get into the habit of thinking the same error thoughts that they entertained. Remember this, and declare often that God alone is your Father and your Mother and that your inheritance is from this spiritual parentage. In and through God you inherit light and life, peace and joy, health and plenty —every good. Believe this and affirm it until you put away from your consciousness all the old error belief in flesh heredity.

CONCENTRATION AND TRUE THOUGHTS AND WORDS

You can control your thoughts so that they will not wander while you are engaged in prayer. The ability to exercise this control comes with practice. It cannot be attained in a few minutes. But if you are faithful to your daily silence you will find that gradually your thoughts will come into peace and harmony and order; then you will be able to get still, and you

will, of course, realize greater good from holding true thoughts.

Statements of Truth are the same as affirmations of Truth. The prayers that we send out are statements of Truth. Repeating statements of Truth, praying, concentrating, affirming, meditating, holding a thought, speaking the word, and going into the silence, are virtually the same thing.

The Word, in its highest sense, is the divine Logos, the creative power of God. "The Word was with God, and the Word was God," we are told in John 1:1. God created through the Word, and in like manner we bring into manifestation in our lives, according to our thoughts and words. We declare the word of health, in faith that what we say is true, and our healing comes about quickly. By our words we are justified or condemned, according to the nature of our words.

LAW OF RENEWAL AND GROWTH

Under the law of renewal and growth in the physical world, there is a constant passing away of material which is no longer needed and a continual building in of new tissue, new substance. Whether this process will continue after the spiritual shall have been fully expressed in outer manifestation we cannot say, but we should not name as poison that which passes away.

Not every part of the food that we eat can be utilized by our bodies, but that which we do not need does not become poisonous unless it is retained in the body until decay sets in. If it is eliminated when and as it should be, it does not poison the system. The same rule is true of the air which we breathe. A certain part of it is needed in the body, and as the remainder leaves it takes with it matter that is no longer needed for sustaining our organisms. This matter that is thus eliminated from the body should not be called impure, since it does not become impure when the functions do their work properly.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

HEALTH

Spokane, Wash.—The most beautiful and wonderful manifestation of the love and the power of the Holy Spirit has just been given us in the healing of our baby cousin, who was suffering from spinal meningitis. Three of the best doctors had held a consultation and had pronounced the case entirely hopeless. Paralysis, they said, had already set in under the worst possible conditions and even if the baby should live she would be crippled and helpless. But I knew that God, who can preserve life, can also restore the body substance, and I sent a telegram to you asking for prayers. Your prayers were answered. Before your reply reached me the baby was healed and every appearance of paralysis had disappeared. We give God the glory, and thank and bless you for your prayers. Inclosed is a love offering. —*Mrs. E. F. H.*

Victoria, Australia—I first wrote to you two years ago. Then I had no interest in life and felt so ill that I was in the depths of despondency. Now my health is splendid. The effects of the paralysis occasioned by encephalitis, which caused me to sleep eighty days, are gradually wearing off. I have a great deal for which to thank God and you and I am deeply grateful.—*J. U. T.*

Birmingham, Ala.—I wrote you for prayers for the healing of broken veins in my left leg. The broken veins stopped spreading almost immediately and in two weeks the swelling and the soreness were gone. Now my leg is as well as ever. I thank God and Unity for the wonderful help and for the consciousness that God hears and answers prayer. —*Mrs. B. B. M.*

Utica, N. Y.—I wish to thank you for your prayers. God has wonderfully blessed and helped me. I am healed of piles and kidney trouble. I sincerely thank God and you dear people.—*F. C. R.*

Kirkville, Iowa—Please discontinue prayers for Miss H., Miss W., and Miss C. All have recovered in a very short time, though doctors had pronounced all of them incurable.—*G. B. H.*

Denver, Colo.—For some months you have been praying for the removal of a tumor from my system. Recently, confident that the tumor was cured, I had a thorough physical examination by a competent doctor, and he reports that he can find no trace of the tumor, though he is the same doctor who first diagnosed the case. I wish to express my heartfelt thanks for the help you gave me.—*S. S. W.*

Albert Lea, Minn.—I was suffering from pain in the back and in the chest, as a result of a cold. I could not sleep much. I wrote you for help. The pain left me and I have slept well every night since. My appetite is better and I am gaining strength. My surroundings are more harmonious, also. Praise God and Unity for the wonderful help that I have received.—*Mrs. F. R.*

Westfield, N. Y.—Words fail to express my gratitude to God and to Unity for the wonderful help which has been given my husband. He is entirely cured of chronic constipation, from which he suffered for fourteen years. Also the troublesome weeping sinew was healed. He did nothing to heal either inharmony, except to trust God and Unity.—*Mrs. W. A. K.*

Washington, D. C.—My husband wrote you for prayers for me. I suffered from rheumatism in one foot and could not walk. Thank God, I am entirely healed and I have had a wonderful spiritual demonstration. My life is full of joy and thanksgiving.—*Mrs. S. T. B.*

Los Angeles, Calif.—I thank you Unity workers for what you have done for me. About ten months ago I wrote you for prayers, and now I am healed of a tumor. I thank God. Since my healing I have interested many others in Unity and they have been healed.—*E. S.*

Romulus, Mich.—You may discontinue prayers for the healing of my side, for I am feeling like a new man. I am getting along fine with my work at the shop. I have received a raise in wages and the men are working better. I inclose a love offering, to help you in your good work.—*E. H. M.*

Alliance, Nebr.—I wrote to you asking help for sleeplessness, with which I have been suffering for six years. Now I sleep soundly. Every day I ask God's blessings on Unity and the one who told me about it.—*Mrs. A. S.*

Painesville, Ohio—Thanks to God and to your prayers, my husband's blood pressure has been reduced to normal. We are highly pleased and cannot say enough for your help. —*Mrs. T. B. W.*

Cincinnati, Ohio—I thank you for the wonderful demonstration that I have had through your prayers. I wrote to you asking your help for my husband. I told you of the many things that appeared to be wrong, and for a few weeks the troubles seemed to intensify. But my faith was growing stronger. Two doctors had said that my husband had an incurable disease. As all the rest of the family was seeing him passing away, I was seeing him well. The X-ray pictures showed every organ perfect. From that day to this—two months—he has had perfect health.—*Mrs. G. M.*

Chicago, Ill.—Your letter said to let you hear from me in one month. I cannot wait that long. My brother was very low. He was delirious for three weeks after an operation. Three days after you began praying for him his mind became normal, and he was up and walking around the room, a little weak, but feeling fine. The cancer on my head is drying up and dropping off in small pieces. We praise God and Unity from the fullness of our hearts.—*Mrs. H. B.*

Puyallup, Wash.—I have been healed. I had been under a doctor's care for three years, taking treatment for the healing of goitre. Then I suddenly grew worse. I just could not consent to an operation that a noted physician advised. Then I found one of your magazines. I wrote at once for your book on "Christian Healing," and while reading it I was divinely healed of goitre. I realized then that it would trouble me no more. That was nearly two years ago.—*Mrs. E. F. F.*

Pasadena, Calif.—A week ago I was bitten in the hand by a rattlesnake. As soon as I saw the blood flowing from the wound I said: "Nothing can hurt me, for I am Spirit; Spirit is God and cannot be hurt." I sucked the blood from the wound. I had no pain, was not afraid, and after a few hours the wound was healed. For some time previous to this happening I daily read Psalm 91, which promises security to him who trusts in Jehovah.—*R. F.*

Waterloo, Iowa—I wrote you for prayers to heal a growth on my breast. It has entirely disappeared. I am trusting God for everything. I thank God and you for the help which I have received.—*Mrs. G. S.*

San Antonio, Tex.—I wrote you about a cough that I had had for several weeks. You had no sooner received the letter than the trouble entirely left me. I am grateful and thankful to God and to Unity.—*B. B.*

PROSPERITY

Boston, Mass.—The prosperity bank is a wonderful success. I am most grateful for your coöperation and for the light that you have thrown on my path. With my increasing faith in God as my support and supply, all my affairs have prospered. My work was lifted to a beautiful and harmonious plane, my salary was increased, and the possibility of a desirable summer holiday was established. In fact there has been a satisfactory solution to every problem. With my increased faith in God has come great faith in my own indwelling Christ. I am resting securely in the consciousness of the Christ wisdom guiding me in all my affairs. May God bless you; may the work of Unity spread, and may it illumine the whole world.—*E. M. D.*

Chicago, Ill.—I am sending my savings from the prosperity bank. I cannot find words to tell you how much benefited I have been through your prosperity drill. I should like to have you mail me another bank, so I may continue to learn the right and truthful way of living. I thank you many times.—*Mrs. A. B.*

Galveston, Tex.—I wrote you asking prayers for my brother, who I thought would have to stop school because of lack of funds. Two days after I received your letter, Father wrote him telling him that the way had opened and that he would be able to finish school this year. I give thanks to God and to Unity.—*G. G.*

Denver, Colo.—Much good has come to me through the prosperity bank. Friends are going to take me for a trip to Yellowstone park. An extra hundred dollars was added to my son's salary last month, and a friend sent $300 to build a bedroom for my daughter's cabin.—*Mrs. A. S. B.*

Tulsa, Okla.—I thank you for prayers during the last ten weeks. I now live more fully in the "plenty consciousness" than ever before. In fact, my fears of lack seem to have vanished. I have made extra money during this time, and my salary is to be raised.—*M. G.*

Waukesha, Wis.—Within three weeks after Unity started to work for me, I received a letter telling me of a prospective buyer for a piece of property which I had tried for five years to sell. The property was soon sold.—*Mrs. F. W.*

Los Angeles, Calif.—The very first week after receiving the prosperity bank I had a raise in salary and have felt the prosperity blessings in other ways. I am very grateful for your help.—*N. E. B.*

Dunedin, Fla.—I am pleased to report that through your prayers and God's guidance I have been led to one of the best positions I have ever had. I thought when I lost my position at home that there was no way out. Everything was dark and gloomy and I was very unhappy, but now I have a good position at a better salary than the one I lost. Although I am away from home, I shall be able to save more than I did at home. May God continue to bless you and the good work that you are doing.—*Mrs. C. B. K.*

Ellwood City, Pa.—For ten years I worked for others and only earned a good living for my daughter and myself. Eighteen months ago I decided to go into business for myself. I took God into partnership with me and today my little business has grown until I am unable to take care of it myself. I have sold one share for one thousand dollars; my little plant is worth sixty-five thousand dollars. I give thanks to Unity and its good work. Without the encouragement that I received from you I would have given up. —*Mrs. E. E. S.*

New York, N. Y.—With a heart full of thankfulness and joy I write to you to let you know how wonderfully God has answered your prayers in my behalf. The manifestation of his power and substance has been realized far beyond our expectations. Mr. W. obtained the position. I have learned to trust Spirit.—*D. M. W.*

Cleveland, Ohio—I am very grateful to God and to you dear people for the help which I have received. Many blessings have come to me since I have been helped by Unity. Since I have used the prosperity bank I have been able to pay my bills promptly.—*M. A.*

Uniontown, Pa.—Just five days after writing you, my husband collected one thousand dollars, and soon things began to boom in our business. This prosperity must have come because we placed God at the head of the business.—*E. A. B.*

San Diego, Calif.—Since we received the prosperity bank our business has increased wonderfully. Our health is greatly improved. We inclose an offering, with many thanks.—*R. A. and J. M.*

Hackensack, N. J.—My friend has found employment. I thank you for prayers offered for him. He likes his new position very well.—*J. R.*

Muncie, Ind.—I have changed to a better job since using the prosperity bank.—*W. M. D.*

Toronto, Ontario, Can.—When I first wrote to you I had no work, no prospects of work, and no money. I owed butcher, grocer, landlord, and doctor. Through a friend I heard about Unity. I wrote you asking your prayers for prosperity and wisdom. Your bank came and with it came prosperity. I have a steady position and was given a raise in salary last week without asking for it. By working after regular hours I earn about $25 a month extra. Recently I was offered a far better position with three dollars more a week. I owe you a debt which I can never repay, but I shall do my utmost to show some other person the way.—*E. A. S.*

St. Louis, Mo.—Please discontinue prayers to help us sell our ground. I wrote for your prayers six weeks ago, and we sold the ground this week. This is the fourth wonderful demonstration which I have had since studying Unity books and realizing the truth. We did not advertise or tell any one that we wanted to sell. A man came and made us an offer and we accepted it.—*E. S.*

Los Angeles, Calif.—We were living on our lot in a tent and now we have a house. My husband has a good job and his salary has been increased twice. Good seems to come to us. I thank God and you good people for the wonderful blessings which we have received through your prayers.—*Mrs. F. H.*

Englewood, N. J.—I asked you recently to pray with us and for us to help my husband procure another position. Before the week was past my husband had gone to work at a good salary and with wonderful possibilities in view for the future. I thank you more than I can tell you.—*Mrs. A. H. W.*

Cleveland, Ohio—This has been the most prosperous year I have ever known. Due to your coöperation with me, through Jesus Christ, every day brings me a clearer realization that I have already received all for which I can or ever shall ask.—*A. S. K.*

Topeka, Kan.—I wrote you asking your prayers that I might get a position near home. The day after I mailed your letter I received the offer of a position that was just what I wanted. I am so thankful to God and to Unity.—*W. J. D.*

West Palm Beach, Fla.—I have no more cause for financial worry since I have followed your prosperity bank instructions. I think I shall always keep a bank.—*Mrs. A. G. M.*

HELPED BY UNITY LITERATURE

Huntington, Ind.—Today the Weekly Unity arrived. In the same mail was a very disagreeable letter. After reading the letter I quickly removed the wrapper from the periodical, knowing that I would find the answer to the letter which I had just received. I always turn first to Ten O'clock Silence and Things to be Remembered. I am writing this to you because I am so thankful for the topic chosen for the article in the Things to be Remembered department for this number. I answered the letter in the divine way, when the personal way insisted that I hurl back unkind words. Many times a day I give thanks for having found Unity. The Weekly Unity was put into my hands during my darkest hour. That is why it stands for freedom to me.—*Mrs. P. M.*

Red Bluff, Calif.—I read your literature to the exclusion of almost everything else. I enjoy it so much that I bless the day when a copy of your magazine first was handed to me. I have belonged to the church all my life and have been a faithful attendant, but was never before so happy as I am now. God is our help in time of need. All our business ventures have turned out successfully since we became acquainted with Unity.—*Mrs. R. V.*

Chicago, Ill.—I inclose a love offering for the wonderful benefits that I have received through your prayers. I now have no fear of lack, and my health is perfect. I praise God and Unity and can say that Unity literature has been the most beneficial influence that ever entered my life. Never before have I been so happy. I want all to know the joy which should be theirs.—*A. H.*

Winchester, Ind.—The booklet, "The Occult Power of Love," has helped me greatly. There is scarcely a day that I miss reading this love promise. I did not know that I could receive this great love in an intimate personal way, direct from God, and from God alone. Unity, through God, has been a blessing to me.—*D. D.*

Chippewa Falls, Wis.—Your literature is helping me to realize the one Power and one Presence, more and more each day. It is helping me to solve our problems peacefully and harmoniously, and I am grateful to have been led into the Christ consciousness.—*Mrs. S. M. Y.*

Buckingham, Iowa—I thank Unity and her people for what they, with God's help, have done for me. Only three months ago I started to take Weekly Unity and it has brought me much closer to God.—*Mrs. J. B.*

CORRESPONDENCE SCHOOL

Fulton, Ill.—By studying the Correspondence Course, I have found peace of mind and health of body. I have a sense of support and supply, and an awakened understanding; all people and things and events take on a new tone and a new color. I am affirming and seeing goodness and beauty in all human effort, and I am eliminating all tendency to unjust judgment and to criticism. In one instance, by silent thought I stilled a tumult in a crowd of women just as one stills a basin of agitated water by firmly holding the basin until the water subsides. I thank you for handling my lessons so promptly and for being so courteous in your services.—*F. W.*

Sayre, Pa.—I am sending in my answers on the lesson, "Healing." I must express my gratitude for the Unity Correspondence Course and I praise God for Unity and its teachings. I have come into spiritual understanding and am overcoming physical inharmonies and negative conditions. I have been privileged to declare Truth for several friends and to see their lives made brighter. My husband has had an advance in salary. My mother, eighty years of age, had been declining somewhat, but has been much benefited through my reading the lessons of the course to her.—*Mrs. A. P. H.*

Kent, Wash.—I received my certificate for completing the Correspondence Course. I thank you for your assistance with the lessons and for your having made it possible for me to receive light and understanding. A big change has come into my mind, body, affairs, and life. I hope to go over the lessons again myself. It is wonderful to realize that you are spreading Truth all over the world and to find so many people asking and talking about Unity.—*F. L. J.*

Binghamton, N. Y.—Oh, the joy of living when there is so much good in everybody and everything! Through the study of the Correspondence Course my mind is being enlightened, my eyes are opening wider to Truth and my heart is being filled with spiritual love. Through you the Christ teaching is showing me the way. God is blessing me abundantly and I am able to get whatever I desire. I know God to be my supply and support.—*E. W.*

Tyler, Tex.—I enjoy studying and preparing the lessons of the Unity Correspondence Course. This work has done me more good by far than all of the other Christian teaching I have had.—*Dr. E. S.*

BE YE TRANSFORMED

Hollywood, Calif.—I thank you for the wonderful work you have done for me. I am much improved in mind and body; besides, the cause of my trouble has been revealed to me. This particular phase of the change has been a real Godsend. I am inclosing a love offering. May God bless it and multiply it as it is set free to foster so glorious a cause. May you one and all continue in divine strength, wisdom, peace, and power. In the inclosed verse I tried to picture you as you appear to me.

They stand amid the storm and stress,
Untouched by sin and wretchedness.
They hold the light of Truth aloft,
Nor care for blame or mortal scoff.
Just true reflectors of His light,
They teach mankind God's love and might,
Proclaim the nothingness of fear,
Prove divine Presence always near.
Their word is like a beacon light,
Revealing Truth to erring sight.
Living by Truth, these shepherds keep
First in their thought: "Behold my sheep;"
They lift and bind and heal and bless,
In furthering God's righteousness.

—*N. K.*

FREEDOM

Phoenix, Ariz.—I asked your prayers for my son, who was drinking whisky. He stopped drinking shortly after your prayers commenced. God bless you and your good work; may it continue until all the people in the world become perfect.—*Mrs. E. A. H.*

Detroit, Mich.—Some time ago I wrote you asking you to pray for me. I was in mental distress regarding my only son. A great change has taken place in him and he is improving every day. He has not touched liquor since the day I wrote you.—*Mrs. C. N.*

San Francisco, Calif.—Mr. — is doing well since we asked for prayers. He has not touched liquor since that time, and he has been good to his family. We praise God and thank Unity.—*Mrs. D. D.*

Woodville, Wis.—I wrote you for prayers for my brother. To my knowledge he has not drunk anything intoxicating since. We are very grateful for your good work.—*Mrs. A. D. S.*

TITHING

Oregon City, Ore.—I used to think it absolutely impossible to send any tithing money, since our income did not even supply the necessities of life, but when infinite wisdom corrected that confined thought, it became easy and a great pleasure to take the 10% out of the entire income. We meet all our bills nowadays without any worry whatever, just knowing that in Him all is well; that God can be trusted according to his promises, for he never fails us if we faithfully trust him. Before my husband came into the understanding of the value of tithing, I tithed as much as I could without his knowing anything about it. I asked the dear Lord to show my husband that my tithing was the Christ way. Then I asked my husband whether he cared if we tithed the full 10% every pay day. My husband replied: "If you truly believe that is the proper thing to do, I am willing that you should do it." I was overjoyed. Since then other families of our acquaintance have begun to tithe, and with all expected results. Tithing works good for any one who will serve Him in spirit and in Truth. We have demonstrated not only prosperity, but health and many other blessings, in the short time we have been students.—*Mrs. Conrad O. Thomas.*

Newark, N. J.—It is a joy to tithe. I feel that I have a share in many of God's undertakings. Whenever a call comes I know that I have something in God's storehouse to contribute. I leave all problems to God and try to be led by him, and somehow the problems solve themselves.—*P. L.*

Acton, London W 3, England—Tithing has proved the most successful business proposition that I ever found. I have been tithing steadily since 1918, and my affairs have prospered from that time.—*E. H. C. C.*

FROM CHILDREN

Troy, Mo.—One of our dear friends sent us one of your books as a gift. A month ago I was troubled by weak lungs, bronchitis, adenoids, tonsillitis, and a cough. I took medicine and did not get much better. I wrote to you for help. I felt better in a little while, and I am now healed. I thank you for your wonderful help and I thank God for his goodness. You may discontinue your prayers for me.—*Anna E. Buche.*

Ogilvie, Minn.—I received your letter. My brother began to get better the day after I wrote you. He feels very well.—*M. M.*

CONTROL OF ELEMENTS

Angels Camp, Calif.—Last week a large brush and grass fire threatened my property. The fire jumped a wide mountain road where dozens of men were fighting it. I left my own property, as I felt that it was protected by the power of Spirit. The fire swept toward my boundary fence, yet it suddenly died down there. I afterward found that a little stream, only two feet wide, had stopped this fire which had jumped across the much wider road. It was twenty-four hours later before the fire, in other places, was really out. I give thanks for the deliverance.—*R. H. C.*

Carmichael, Sask., Can.—I wrote you for prayers for rain, as all the vegetation was suffering from drouth. A few days after I wrote, it began to rain, and there has been rain every week since. I know that my prayers and yours were answered. I am thankful.—*Mrs. W. S.*

Grenville, N. M.—I wrote you a few days ago to pray for rain. We have an abundance of rain. I thank God and Unity.—*M. M. L.*

MISCELLANEOUS

Chicago, Ill.—We have had some wonderful demonstrations. In three days I overcame a habit of many years' standing. My daughter is changed from a vain, selfish girl, to a sweet and useful one. It seemed that my money went so fast that I got no good from it, but since I have been saving a tenth for God, I get everything I need and have money left.—*A. L.*

Kelso, Wash.—I wrote for your prosperity prayers and we have been blessed and prospered in every way. I feel the spiritual uplift of your prayers. I feel that it is a great blessing to every one to read your literature. I hope always to tithe to you; I know of no better way of contributing to God's work.—*Mrs. M. P. S.*

San Antonio, Tex.—I wrote you last month for special prayers for peace, harmony, and prosperity in the home. I praise God and Unity for answered prayers; all that was asked has been granted. We are happy. I inclose a love offering.—*Mrs. W. L. F.*

Los Angeles, Calif.—Your prayers have helped me very much. I asked that my son might be with me and go to school; also I asked for increased prosperity. Both prayers were answered within two weeks after I had written you.—*J. B.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Weekly Unity, $.02.

Unity magazine one year	$1.00
Weekly Unity one year	1.00
The Christian Business Man one year	1.00
Wee Wisdom one year	1.00

Foreign subscriptions, same price.

Sample copies of these periodicals will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

SPECIAL NOTICE

We are simplifying our subscription records. If you are asking a change of address, you can very materially assist us by observing these two points:

1. Always send old address as well as new.
2. Give the name of each magazine for which you ask change of address.

We thank you for your coöperation.

Become an active member of the "Do Good Club" by sending Wee Wisdom subscriptions to the little ones. Honorary members also take notice!!!

APPRECIATION AND THANKS

You, the members of the big Unity family, are the ones who richly deserve our praise and gratitude for the work which the Unity publishing department was able to accomplish last year.

Some idea of the amount of business transacted during 1923 may be gained from the following:

Twelve years ago, 13,000 Unitys were mailed each month; 165,000 is the number now going out monthly. At that time 35 copies of Weekly Unity were mailed, one person doing the work; now 116,000 is the weekly record—fourteen persons being required for the folding and the mailing. Wee Wisdom, the Unity periodical for children, has had a sudden boost since it was enlarged and beautifully illustrated; 38,000 is the number now printed monthly. About a year and a half ago, Unity launched a new monthly periodical for business people, called The Christian Business Man. This has attained a circulation of 35,000, with a constantly increasing number of subscriptions.

An average of 8,000 prosperity banks are mailed out each month, and in the same length of time an average of 5,000 packages of literature are shipped to all parts of the civilized world.

The Unity presses are constantly being worked overtime to keep up with the demand for books, booklets, and tracts. The record during the last twelve months is 65,000 books printed, 70,000 booklets, and 980,000 tracts, besides large numbers of folders, letters, letter inclosures, leaflets, cards, programs, announcements, and so forth. In round numbers, the total output of Unity publications is 10,000,000 a year.

We are assured that your generous patronage will continue during 1924, and that by your support and coöperation we shall be able to bring multitudes into the light.

A SERVANT OF UNITY SPEAKS

"For a long time I was waiting in the land of the unborn to come into expression. Those about me were preoccupied with their various callings and duties, while I alone, so it seemed, had no active part in helping anybody.

"As far back as my memory extends I had heard echoes and rumors and reports of an earthly kingdom where there were thousands upon thousands of beings who were always worrying about something which they called money. With this money they could get things to eat and wear, places to live in, and machines to ride in. If they had enough of it, they could travel, they could have fine jewels, they could hear beautiful music, buy fine pictures, and not only own books, but give libraries of them to all the rest of the people.

"But even when they had an immense amount of this stuff called money, they spent sleepless nights worrying for fear some one would get it away from them. And as for those who didn't have enough of it, their wailings and plaints were so loud and long continued that they could be heard beyond the outermost bounds of their kingdom.

"So deeply did these lamentations touch my heart that the thought came to me one day: 'Could I but comfort these unhappy souls! Could I but feed and clothe and enrich them in every way! And could I only make all of them see from whence all their happiness, all their possessions, all their knowledge, yes, all their life, really comes!'

"Some time before this deep longing possessed me, I had heard faint rumors of a school in the remote kingdom that was trying to teach the people these very things. Now the thought flashed over me: 'If I can reach the inner ear of one of the persons who has this school in charge, I will offer my services to further the

work and to help the people learn how to provide for their needs without all this worry and tribulation.

"At last, one day when I was trying my best to make myself heard, a person by the name of Fillmore got still enough to hear me. He eagerly caught my idea, agreed to give me a steady job as helper on the earth plane, and here I am teaching and training people how to live life anew—how to throw off all their dead weight of burdens and cares about money, and how to rise, new beings, in their God-given knowledge and dominion.

"You may read more about me and my work on page 196 of this magazine."

Wee Wisdom constantly keeps before the child the highest ideals of life and conduct. Through its pictures, poems, and stories, silent lessons are imbibed without fuss or friction. Blessed, indeed, is the little one thus taught.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in March Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.

March 20 to April 20

Poised in the Christ Mind, my life is quickened and I am healed.

PROSPERITY THOUGHT

Held daily at 12 m.

March 20 to April 20

The increasing substance of Christ fills my mind and quickens my affairs.

PUBLISHERS' NOTES

Will our readers observe the attractive titles of forthcoming articles in The Christian Business Man, Unity's periodical for those engaged in commercial life: "Expressing through Work;" "Winning a Customer;" "The Pinched Consciousness;" "Failures: Causes and Cures;" "The Silence in Business;" "Just for Today;" "The Power of Service."

If you have the ambition to be a winner in the world's work, choose this day whom you will serve. The Christian Business Man teaches the highest law of service, and even self-interest should prompt each one of us to learn the short cuts to progress.

The subscription price is $1 a year.

The chaplain of one of the large state prisons of the country writes the Silent-70 department of the Unity work as follows: "Until about a year ago you were kind enough to send us twenty-five copies of Wee Wisdom without cost. The men enjoyed them very much, and they are asking me to write you to see if you will renew that gift. If so, I shall be glad to distribute the magazines."

Wee Wisdom is our magazine for the children, but grown persons seem to get a world of good out of its simple and understandable Truth teachings. The reason for this is that Wee Wisdom is written *up* to the children, and not *down* to them, as is frequently the case in child literature, so-called.

Seventeen years ago the Unity office force consisted of three persons; today more than three hundred persons are kept busy in carrying on the various activities of Unity. Such is the power of man to fulfill the behests of the Father in the name of Jesus Christ, the cornerstone on which the Unity work is founded.

A few years ago Unity stood sponsor for the Good Words Club. The promising infant has now grown to a goodly size, numbering about 30,000 members. Have you joined it? You can read something about it on page 187.

Charles Fillmore's philosophy on the "Unreality of Matter" is now to be obtained in booklet form. Price, $.25.

Weekly Unity is featuring a new department called "The Metaphysical Digest." A clipping taken from this column follows:

"It is no longer fashionable for women to become old. Today the woman of sixty plus takes as much pride in her physical fitness as her grandmother took in her lace caps and her knitting chair in the ingle corner. The following press report is from Santa Monica, Calif.:

" 'Mrs. Anna Vanslika celebrated the sixty-third anniversary of her birth yesterday by swimming ten miles in the ocean. Just before finishing the swim, she sang a verse of the "Star Spangled Banner" to show she was not exhausted, and, on leaving the water, dressed without assistance. She was in the sea nine hours and twenty minutes.

" 'She came here twelve years ago, suffering from tuberculosis, according to physicians. They said she had only a few months to live. This is the third consecutive year Mrs. Vanslika has celebrated her birthday by a long distance swim.' "

Our weekly paper, rich in varied material, may be obtained for $1 a year.

You probably remember last year's Valentine number of Wee Wisdom, with all its glory of color and design. Well, the February (Valentine) issue of Wee Wisdom this year even outshines that memorable number. The leading poem of six pages, by Imelda Octavia Shanklin, is illustrated in two colors. The poem tells of a Valentine party at which all the children are in costume: Harold, a cowboy, riding a spirited broomstick; Edward, a Laplander, dressed in furs, walking on snowshoes; Margie, a Dutch girl, wearing wooden shoes and headdress, carrying a toy Dutch windmill; Junior, Indian chief; Patsy, colonial lady; Jamie, Hindu; and Saint Valentine himself.

Other illustrated poems and stories help further to beautify this number. Study any poem or story in Wee Wisdom, and you will discern that its substance and its spirit are of a character to make a permanent impression for good upon the plastic mind of the child.

The pictures invite him and allure him to lose himself in the interest of them. Such illustrations cannot fail to foster a love for the truly beautiful and noble in art.

Wee Wisdom, with all its wealth of content, can still be had for $1 a year.

I MUST TELL YOU

what your Correspondence Course has done for me. I have studied different systems of religion, metaphysics, and psychology for years, but I did not get the spiritual understanding and ability to demonstrate Truth until I took up the Course. Tell the other Unity readers that they are overlooking something very valuable when they delay asking for personal instruction through these lessons."

This letter should appeal to every reader and student. Any one who has studied the Unity books and magazines for some time may have these lessons. Apply to the Correspondence School department.

UNITY GOOD WORDS CLUB

The Unity Good Words Club offers a practical avenue for self-help, development, and spiritual growth. The membership is now twenty-eight thousand. Offerings are received to help in the expense. Membership is open to all through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

This blank must be signed personally by the one joining.

The club pin, gold, at $1.50, and the wall motto pledge card, $.25, are helpful reminders.

(Use this blank for enrollment.)

THE SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent-70 and take up this work. Write to us for information. We give the following testimonials:

Seattle, Wash.—I have found many people who are seeking Truth although they do not realize it. Many of my dear friends think that they have fearful problems, and it has been my pleasure and opportunity to be able to pass to them the right literature, just as they needed it. They say to me: "That pamphlet was just what I needed at that time. I passed it on to a friend who needed it, and it helped her." So, we form a great unbroken chain of God's good, of which the first link was sent out from Unity. I feel that it has been one of God's gifts to me to be a member of the Silent-70.

I believe the name, Silent-70, to be well chosen, for people grasp Truth by seeing others live it, and not by hearing them talk so much. They come to me and ask what I have that makes life run so smoothly. I find that people who have just come from hospitals are very eager to grasp Truth, and I have some of these on my list. I know God's blessing is upon the work of the Silent-70.—*Mrs. W. K. H., Silent-70 No. CA-62.*

Penitentiary—I feel that I must write you about the wonderful good that has come into my life through your teachings. I feel the influence and know the healing power, and I believe that men here need you more than men in any other place. I have lived in the church most of my life, yet this Unity teaching is new to me. Truth came to me while I was reading "Lessons in Truth," and I see that all of my troubles came about through wrong thinking. Now, by the grace of God, I am thinking right. I have to build again from the ground up, but this time I am building with God. —*A. N. H., S-70 No. CB-34.*

Tirumangalam, India—Kindly send me a supply of Unity tracts, copies of Weekly Unity, of Unity, and other free literature, for distribution. The former supply has all been distributed.—*N. K., S-70 No. BY-33.*

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from these addresses.

ARK., Hot Springs—Steigler Brothers, 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 1600 62nd st.; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Mrs. E. F. Short, rm. 18, First National Bank bldg.
Fresno—Unity Truth Center, 122 N. Van Ness ave.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Home of Truth, 1140 B st.; Hewitt's Bookstore, 117 Pine st.; Long Beach Unity Society, 1150 E. 4th st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Mrs. Cella B. Slocum, 1656 Winfield st.; Unity Center, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Unity Fellowship, 618 W. 9th st.; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 1621 Fruitvale ave; Oakland Unity Truth Center, 1450 B Alice st.; Unity Center, 2137 23rd ave.
Orange Cove—Peace Center, box 97.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; Brown's Bookstore, 190 E. Colorado st.
Sacramento—Unity Center, 1401 L st.; Unity Study Class, 621 18th st.
San Diego—George P. Sikes, 1367 5th st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2nd st.
San Francisco—Unity Center, rm. 316, 165 Post st.; Metaphysical Library, 3rd floor, 165 Post st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, American hall, cor. 20th and Capp sts.; San Francisco Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Maria—Valley Variety Store, 205 W. Main st.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Truth Center, Palmknolla, Petaluma ave.

COLO., Colorado Springs—Maude B. Clarke, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Unity Truth School, rm. 204, 429 16th st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co., 4235 32nd ave.
Pueblo—Unity Truth Center, 124 W. 13th st.

D. C., Washington—Unity Society, 1326 Eye st., n. w.; Jeannette

H. Wade, 1721 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., Jacksonville—Unity, 302 Clark bldg.
Orlando—Carper's Book Store, 34 S. Orange ave.
Tampa—Unity Center, 1107 Marion st.

GA., Atlanta—Miller's Bookstore, 64 Broad st.
Savannah—Adler's Department Store.

IDAHO, Boise—Arch, Cunningham & Co., 910 Main st.

ILL., Chicago—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Mrs. Alice R. Ritchie, rm. 1010, 8 S. Dearborn st.
Chicago Heights—E. A. Romigh, 1136 Emerald.

IND., Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, rm. 135 Dennison hotel.
Kokomo—Mrs. Norman Simpson, 523 S. Washington st.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple st.

IOWA, Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Sioux City—Unity Truth Center, 409 Ross st.

KAN., Kansas City—School of Practical Christianity, 1936 N. 6th st.

KY., Louisville—Truth Center, Flexner bldg.; W. K. Stewart Co., 425 S. 4th st.

LA., New Orleans—P. L. Brothers, sr., 1207 Constantinople st.

MAINE, North Windham—The World Helpers of Humanity.

MASS., Boston—Boston Truth Center, 739 Boylston st.; The Metaphysical Club, 177 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
Springfield—Mrs. Mary Margeson, 356 Main st.

MICH., Battle Creek—Golden Rule Study Class, 255 N. Washington ave.; Unity Study Class, 90 Highway st.
Detroit—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.
Grand Rapids—Ida M. Bailey, Coit road, North park, R. R. 9; Herpolsheimer Co.
Ionia—Lucia B. Vosper, E. Main st.
Kalamazoo—School of Christianity, 211 W. Dutton st.

MINN., Duluth—Unity Center, 1017 E. 5th st.
Minneapolis—Unity Society, Nicollet at W. 15th.; Unity Truth Center, 6 S. 8th st., rm. 7; Caroline D. Walen, 2310 W. 50th st.
St. Paul—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.

MISS., Greenwood—R. L. Hataway, 807 S. Main st.

MO., Kansas City—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; Unity Study Class (colored), 2319 Michigan ave.; Emery Bird Thayer, 11th and Walnut.
St. Joseph—Practical Christianity, rm. 22, Ballinger bldg.
St. Louis—Mrs. J. C. Appel, 2631 Russell ave.; H. H. Schroeder, 3537 Crittenden st.; Unity Society, Cabanne and Union aves.; St. Louis Truth Center, 4030 Lindell.

MONT., Butte—Keefe Brothers, 25 W. Park st.

NEBR., Lincoln—Unity Society, 502 Fraternity bldg.

N. J., Atlantic City—The Traymore Book Shop, 1709 Boardwalk; Blue and White Bookstore and Library, 122 S. South Carolina ave.
Hackensack—Truth Center, 360 State st.
Montclair—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.

NEWARK—Newark Unity Society, Berwick hotel, rm. 336.
PATERSON—Unity Truth Center, 148 Oak st.
N. M., RATON—May Schleifer, 321 N. 4th st.
N. Y., BUFFALO—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
CHAUTAUQUA—The Chautauqua Bookstore.
NEW YORK—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Publishing Co., 113 W. 87th st.
ROCHESTER—Unity Society, Fine Arts bldg.; Scrantom's, Powers bldg.
SCHENECTADY—Unity Center, Marcellene Webb Burbridge, 125 Park ave.
SYRACUSE—Katherine H. Carter, 155 E. Onondaga st.
OHIO, AKRON—Unity Church of Truth, 283 S. Main.
CANTON—Ralph Young, 139 Cleveland ave., s. w.
CINCINNATI—Divine Science Library and reading rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, parlor floor, Burnet house, 3rd and Vine.
CLEVELAND—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Library, 139 Colonial Arcade, Euclid ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.; Unity Center, 518 Superior bldg., Superior ave., n. e.
COLUMBUS—New Thought Unity Temple, Seneca hotel, cor. Broad st. and Grand ave.; McClelland Bookstore, High st.
HAMILTON—New Thought Unity Temple, 7th near High.
TOLEDO—Unity Study Class, 656 Pleasant pl.
OKLA., ANADARKO—Mrs. Nettie Melton, 216 W. Oklahoma ave.
MUSKOGEE—Unity Truth Center, 133 East Side blvd.
OKLAHOMA CITY—First Divine Science Church, 1313 N. Hudson; Unity Center, 305 W. 1st st.; Wiggner Book Co., 128 W. Main st.
TULSA—A. F. St. Clair, Densmore hotel; Unity Study Class, 233 Atco bldg.; Tulsa Bookstore, 19 W. 3d.
ORE., PARK PLACE—Mrs. Clara H. Rosebraugh.
PORTLAND—The Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.
PA., PHILADELPHIA—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
PITTSBURGH—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
WILKES BARRE—Alice B. Sadler, 57 Terrace st.
R. I., PROVIDENCE—New Thought Center, 72 Weybosset st., rm. 307.
TENN., KNOXVILLE—Frank J. Frye, 400 McKee st.
NASHVILLE—Divine Science Center, Commercial Club bldg., rm. 307; Unity Truth Center, 150 5th ave., n., Psychology Club bldg.
TEX., AUSTIN—Griegs, 910 Congress ave.
DALLAS—Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A.; Unity Club, 3606 Roseland ave.; Unity Self-Help Circle, 1631 Pine st.; Unity Society, 1301½ Elm st.
EL PASO—Unity Truth Center, 1728 Wyoming st.
FT. WORTH—Unity Truth Center, 505-513 Worth bldg., Main st.
GALVESTON—Purdy's Bookstore, 2217 Market st.

HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Center, Nueces hotel, 511 St. Mary's st.
UTAH, SALT LAKE CITY—Horton Bookstore, 27 E. Broadway.
VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.
WASH., CHEHALIS—Mrs. Alice L. Ruth, 986 Washington st.
EVERETT—The Booknook, 2722 Colby st.
SEATTLE—S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel; The Bookery, 4241 University Way.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave, and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, 215 Midwest bldg.
AUSTRALIA, MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SIDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies, 71 Prince st.
CAN., SASK., MOOSE JAW—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Truth Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg., Granville st.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
ENG., LIVERPOOL—Miss Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12, and 33 Imperial bldg., Ludgate Circus, E. C.; The Rally, 39 Maddox st., W1.
NEW ZEALAND, AUCKLAND—Auckland Sunday School Unity, Darby st. (P. O. box 124).
SCOTLAND, GLASGOW—Unity Library, 118½ Duke st.
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THE POWER OF THE WORD

Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways.
When they cast thee down, thou shalt say,
There is lifting up;
And the humble person he will save.

--Job 22:28. 29.